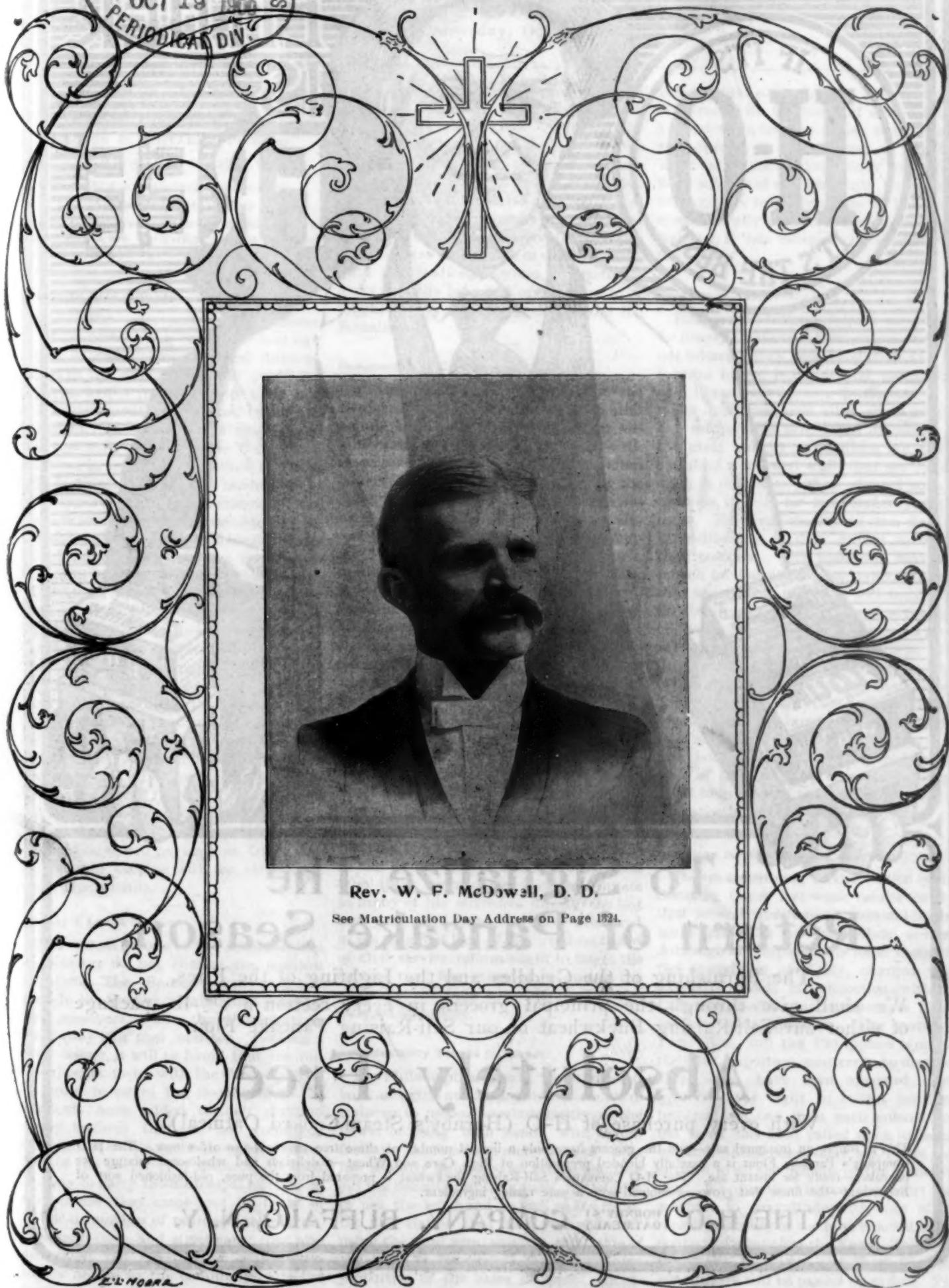


Zion's Herald

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WEDNESDAY, OCTOBER 17, 1900



Rev. W. F. McDowell, D. D.

See Matriculation Day Address on Page 1524.

ELMOOR

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FREE"



To Signalize The Return of Pancake Season,

The Burnishing of the Griddles and the Lighting of the Fires,
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This is simply an inaugural sale—and the grocers have only a limited number of these free packages—so order now. The H-O Company's Pancake Flour is a carefully blended preparation of Rice, Corn and Wheat—a delicious and wholesome mixture for pancakes—ready for instant use. The H-O Company's Self-Raising Buckwheat is prepared from the pure, old-fashioned sort of Buckwheat—the finest that grows—combined with a pure raising ingredient.

THE H-O {HORNBY'S} COMPANY, BUFFALO, N. Y.

Zion's Herald

Volume LXXVIII

Boston, Wednesday, October 17, 1900

Number 42

Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Extending Free Delivery

The recent order making Manchester, N. H., a distributing centre of four new routes of free delivery in rural districts, brings to the attention of the public the rapid growth of this latest and most notable achievement of the Post Office Department. It is true the United States was very slow to adopt the plan which has been in successful operation in Great Britain for many years, but having adopted it, there is very little to criticise in the manner in which it has been carried out. Already more than two thousand routes have been established in the most populous rural districts, and more than 1,500,000 families are now served with a daily mail at their doors. As free delivery makes it possible to do away with many small offices, and at the same time leads to a larger use of the mails, the expense is much smaller than was anticipated. Congress should be willing to make enlarged appropriations for this great convenience, and members of that body should be reminded that people in the country have been neglected quite long enough. With free rural delivery thoroughly and systematically established, and the addition of the parcels post system, the people of the United States will have a Post Office Department in keeping with the other executive departments.

Norway's Latest Election

The actual results of the latest election in Norway do not change the political situation. The Radicals lost only two seats in the Storthing, and retain seventy-five members, while the Conservatives have only half that number. Looking a little deeper, it will be found that the future appears to be with the Conservatives. In order to retain the Socialist vote the Radicals have added to their platform many features that do not commend themselves to the more thoughtful members of the party. For instance, in their anxiety to carry the municipal election in Christiania they came out in favor of public ownership of railroads, telephones, telegraph lines, and street-cars; they also advocated the construction of working-men's houses by the communes, and the feeding of all school children during school hours. By these measures they carried the city, but were defeated in the

national election there, the Conservatives polling 11,588 votes, the Radicals 8,629, and the Socialists 4,035. Although the new suffrage law confers the right to vote on every citizen over twenty-five years old, and increases the voting population of Christiania from 18,445 to 36,956, it was found that large numbers had refrained from voting. The Conservatives claim that this was chiefly due to dissatisfaction with the Radical program. It certainly looks as if the issue in Norway were to be fought out by the Conservatives and the Socialists.

Resignation of Carl Schurz

Mr. Schurz favors the election of the Democratic candidate for presidential honors, and is opposed to the present Administration, which he has criticised with more severity than usual. It has often fallen to the lot of Mr. Schurz to play the critic, and in playing this part he has antagonized many good men. Of his sincerity there can be no question; his abiding interest in reform movements is a matter of history, and his excellent work in behalf of civil service reform should insure him a high place on its roll of honor. He shows his devotion to the cause by resigning the office of president of the National Civil Service Reform League, lest any should think his administration of the duties of the office inspired by his hostility to President McKinley. It is true that the usefulness of the League would be impaired should any suspicion of unworthy motive attach to the office of its chief executive, and, while no one who knows Mr. Schurz would think of attributing any such motives to him, he has placed all its friends under new obligations to him by his resignation. There are those who think he has been very unfortunate in many of his strictures during the last two years, and some who have wondered at his apparent lack of tact; but no friend of civil service reform ought to forget the success that has attended it during the years he has been one of its most distinguished advocates.

Ambidexterity Taught in School

In Philadelphia about two thousand boys and girls are undergoing a course of training to produce ambidexterity, or the power of using both hands with equal facility. A London physician of note has recently published an article pointing out the benefits resulting from the ability to use the left hand as well as the right. He also claims that the preference for using the right arm, and the right side of the body, is responsible for a very large proportion of the cases of spinal curvature which is so common in children, and he makes a strong plea for such an experiment as Philadelphia is now trying. It

is found that some children are naturally endowed with the power of ambidexterity, and when left free to use either hand soon develop as much power in the left hand as in the right. Many educators have advocated ambidexterity, but if there be any other instance where it has been systematically undertaken as a course of training, it has escaped the attention of the press.

Progress of Temperance

Temperance reformers have no reason for discouragement. Even while the liquor interest grows more shameless and intolerant in its demands, and prohibitory and license laws prove ineffectual in so many instances, new allies come over to the temperance side. The managers of the great railway corporations are doing excellent work, and while they are not doing it as reformers, but as shrewd men of business, it tells for temperance just the same. Railroad employees can do but little drinking, if they expect to retain their positions. The managers may not preach total abstinence, or practice it, but they are making rules that will require total abstainers to keep. It is said of the thirty thousand men in the employ of a great railway corporation that there is so little drunkenness that less than one per cent. of the discharges is due to that cause. Twenty years ago the proportion was twenty times as large. The demand for total abstainers increases every year, and everybody who is at work to recruit that body of men may be sure of encouragement from the real business world and the true apostles of political economy.

Questions for the Supreme Court

The re-assembling of the United States Supreme Court last week recalls the fact that several questions of national importance press for an immediate answer. Although of comparatively lesser moment, the extradition of Neely, charged with extensive frauds in connection with the Cuban post-office management, is likely to have early attention. The status of Porto Rico and the Philippines is one of the most important matters to be decided. Two cases have been appealed, each involving the right to collect tariff on importations, one from each colony, and the court has been called upon to decide whether these possessions are, or are not, entitled to all the benefits of the Constitution. No question before the court can compare in magnitude with that of the constitutionality of the laws enacted in the South to disfranchise the Negro. The validity of the Louisiana and North Carolina enactments will be passed upon first. The cases are already made up, but as the expense will be about \$5,000, there may be some delay because of the lack of

money on the part of the contestants. Contributions are being solicited for this purpose, and the responses ought to be generous. Were some insignificant parish, in some remote region, to defy a sheriff's posse, the whole of the United States army would be available to restore peace. Some time we shall reach a plane where it will not be necessary to institute a public appeal for funds to protect even the humblest citizen in the exercise of rights to which he is entitled by the Constitution — that will be a part of the duty of every State and Federal court.

Negro Exodus from North Carolina

It is quite possible that North Carolina may find that the price she must pay for disfranchising the Negro is much more serious than she anticipated. The hilarity which marked the latest election in that State has already passed away. It was well enough to cry "good riddance" as the terrified Negroes of Wilmington took themselves to flight in November, 1898, but it is quite another matter when the farmers discover that there are no laborers to pick the cotton in their fields. Already they are alarmed at the prospect, although the exodus has but just begun. Even in the highest frenzy of political rage the South has never lost sight of the fact that in the whole civilized world it is impossible to find a laboring people so well adapted to do their work as the Negroes born and bred among them. Nor has the Negro failed to realize that the South offers him a better field of labor than any other part of the world. Now that North Carolina has put itself on record as utterly denying all Negroes their political rights, they are moving out. The loss will fall heavily on the farming communities, for there is no other class of laborers to take the place of the Negroes in the cotton fields. If the exodus continues, the land-owners and farmers will soon find themselves in a worse condition than they have ever been before. The South is bound to realize some time that the Negro is too important a factor in its progress to be driven away by political annihilation and such disgraceful humiliations as Jim Crow cars. It will be easier, even now, to stop the exodus by restoring what has been taken away than it will to find a substitute to do the work the Negroes have done so well.

Distribution of Soldiers

It having been charged recently that the Government was concentrating troops to overawe the laboring classes in our cities, it may be well to note the distribution of our army of 100,000 officers and men. Of these, all but 16,649 officers and men are serving in a foreign country, mostly in the Philippines. Of those in the United States New York claims the largest number. She has within her borders 3,140 regulars. Virginia is the only other State which has over one thousand, and she has 1,349; while Massachusetts has but 396. West Virginia, Wisconsin, Iowa and Nevada have no regulars at all. Many a fort is garrisoned by one lone man, who takes care of the ordnance. In Pennsylvania where the great strike is in progress there are seventy-six officers and men of the regular army divided between the arsenals

at Frankford and Allegheny. Fort Mifflin, which commands Philadelphia, is manned by one man. Probably at no time since the Civil War have there been so few regulars in this country; and as the few that are here are scattered throughout forty-five States and Territories, it would hardly be possible for the Government to concentrate them in the cities.

Fastest of Battleships

Following closely after the trial of the Alabama on the Atlantic coast comes the trial of her sistership, the Wisconsin, on the Pacific. Last Thursday her builders, the Union Iron Works, summoned the Board of Inspection for the official speed trial to determine if the ship were able to develop the speed for which the contract called. The result was telegraphed the Navy Department in these words: "The Wisconsin presents her record: 18.54 knots maximum; for thirty-two knots, 17.9 an hour; average during the trial, 17.25, subject to (tidal) corrections. Not a hitch. A splendid battleship." The tidal correction will not change the record very much, and is quite as likely to increase it as to diminish it. Other (official) reports give the speed as 17.1, but even this will make the Wisconsin the fastest of all the battleships. This honor has been the Iowa's up to the trial of the Wisconsin. The records are as follows: Iowa, 17.687; Alabama, 17.018; Indiana, 15.547; Massachusetts, 16.21; Kearsarge, 16.816.

Votes of Women in Coming Election

There does not appear to be any reason to believe that President McKinley will not receive a majority of the electoral votes, although there are many who think otherwise. Both sides are claiming New York, Indiana, Maryland, Montana, and Nevada; and while it is not probable that either side will carry all these, yet should Bryan succeed in carrying them (in addition to those he is certain to carry), he would lack only eleven votes in order to be elected. In such a contingency, the women of Colorado, Idaho, Utah and Wyoming might decide the contest, since these States have thirteen electoral votes. In Colorado, where women will vote for the first time next month, it is claimed that they outnumber the men voters, and that in the four States where woman suffrage is accorded there are about 145,000 votes. In an election such as that of 1876, or that of 1884, these votes of women might easily decide the election, but they are likely to play but a small part when the votes are counted next month. The time is coming, even if woman suffrage is not extended to other States, when the influence of the women in the four States where they have the right of suffrage will be a most important factor in national elections.

New England in the Re-apportionment

Following the precedents of recent years, it is probable that the House of Representatives will be increased by at least thirty members. The extreme unwillingness with which States consent to a reduction in the number of representatives accorded them sufficed to add thirty-three new seats in 1883 and thirty-one in 1891. There are now 357 Congressional districts, and

should the increase equal those of the last two decades, we should have a total membership of 389 members under the new re-apportionment. In the apportionment of 1883 there were 151,911 inhabitants for each representative, and in 1891 the number was raised to 173,901. So far as the present census returns enable one to estimate, it will be necessary to increase the number to about 195,000. The present indications are that Maine and Vermont would each lose one member, Massachusetts and Connecticut would each gain one, and the other New England States would retain their present number. In the aggregate the representation would be the same as now, and if the result of the latest enumeration and the next re-apportionment is no more unfavorable than that, there will be little cause of complaint. The most reliable estimates of the present population of the United States place it at about 76,000,000 — a gain of 13,000,000 in ten years.

Prosperity in Bath, Maine

The little city of Bath, Maine, has made for itself during the present year so remarkable a record for prosperity in shipbuilding that it is doubtful if any city of its size can compete with it. With a population of less than twelve thousand inhabitants, it will turn out 44,228 gross tons, divided as follows: merchant vessels 37,528 tons, men-of-war 6,700 tons. The value of the merchant vessels is \$1,795,000, and that of the men-of-war is \$2,760,000 — a total of \$4,555,000. For the labor in connection with the construction of these ships there will be paid, during the present calendar year, \$2,500,000. The revival of this industry not only means much to the State, but is likely to contribute to the continuation of the present national administration under which it has so signalized prospered.

America's Hall of Fame

Early last spring New York University was given \$100,000 for the erection of a Hall of Fame, connecting the Hall of Philosophy with the Hall of Languages, on University Heights, overlooking the Hudson. No name was to be inscribed in any of the 150 panels except the names of those born within the limits of what is now the United States, and all candidates must have been dead ten years. The public being invited to suggest the names of persons worthy of such honor, a very long list was submitted. It was one of the conditions of the trust that the University Senate should by a two-thirds vote agree upon the list to be submitted to the select committee composed of men of national reputation. This duty being performed, 234 names were submitted to the committee of one hundred for its action. Last week the result was announced. A majority was necessary in order to insure the selection of any name, and it was expected that fifty would be agreed upon. Three members of the committee have not yet recorded their votes, but it is thought that the list will stand about as it is now constituted, although William Cullen Bryant, John C. Calhoun and Andrew Jackson lack but two votes, and John Quincy Adams and James

Madison lack but three votes, in order to bring them within the limit.

Result Thus Far

Only thirty names have been selected—ninety-seven votes being cast. Washington is the only unanimous choice, although Lincoln and Webster lacked but the vote of Chief Justice Nichols of Louisiana. After them come twenty-seven other names with the votes as indicated: Benjamin Franklin, 94; U. S. Grant, 92; John Marshall, 91; Thomas Jefferson, 90; Ralph Waldo Emerson, 87; Robert Fulton, 85; H. W. Longfellow, 85; Washington Irving, 83; Jonathan Edwards, 81; S. F. B. Morse, 80; David G. Farragut, 79; Henry Clay, 74; Nathaniel Hawthorne, 73; George Peabody, 72; Robert E. Lee, 69; Peter Cooper, 69; Eli Whitney, 67; John J. Audubon, 67; Horace Mann, 67; Henry Ward Beecher, 66; James Kent, 65; Joseph Story, 64; John Adams, 61; Wm. Ellery Channing, 58; Elias Howe, 58; Gilbert Stuart, 52; Asa Gray, 51. Nearly half the entire list belongs to New England, and in the conservatism which distinguishes the committee that fact is remarkable. The painstaking care exercised to prevent unworthy names finding a place in this American Pantheon deserves the highest commendation. It is recommended that another election be had in 1902 for the purpose of adding twenty more names, that all those who have received ten votes thus far be considered candidates, and that the public be invited to suggest new names at any time. After fifty names have been selected, it is proposed to add five every ten years, provided it is possible to agree upon them. The probabilities are that the hundred names will not be selected much, if any, before the year 2000.

Advance on Pao-Ting

In the opinion of Count Ito of Japan the advance of Von Waldersee on Pao-Ting, with troops furnished by the Germans, French, Italians and English, is about the most ill-advised expedition that could be suggested. It has unnecessarily complicated a situation that was already involved, and does not contribute to the hopes of a peaceful solution. The allied forces are advancing from two bases, one hundred miles apart, and that of itself would invite active resistance from any ordinary foe. Ostensibly the expedition was undertaken to relieve certain French missionaries, but its first effect will be to increase the unrest of that part of the country. It is a matter for congratulation that the United States refused to join in this movement, and Russia and Japan also refrained. It is a mystery why Great Britain should have consented to follow the lead of Germany in this instance, for by doing this she has called in question the sincerity of the Chinese Government, in direct antagonism to the policy of the United States, which has all along maintained that the allies should withdraw their forces to the coast and hold them there pending the result of negotiations. No man in all the world is more fully competent to give advice at this juncture than Count Ito, and when he commends the policy of the United States in such hearty terms, our State Department may well feel that it deserves the cordial sup-

port of all Americans. It ought not to be forgotten that the one thing to be desired above all others is a speedy settlement of the troubles which have prevailed in China for so many months. No step should be taken that is likely to postpone this most important duty.

American Board at St. Louis

The ninety-first annual meeting of the American Board opened at St. Louis on Wednesday of last week. There was a large attendance and an optimistic spirit. While there is still a debt of \$82,632 resting upon the Board, the contributions for the year were \$737,957—an increase of \$93,766 over last year. Better methods, more careful management, and an increasing interest in the membership, were indicated in the annual reports. The need of more intelligent and persistent preaching on the subject of missions was emphasized as the next step to follow the introduction of rigid and systematic scrutiny which has reduced the expense of management during the past year to \$29,461—less than four per cent. The business administration is everywhere approved by the churches, and "its catholic spirit commands the respect of every shade and fashion of evangelical belief" which obtains among Congregationalists. It was urged that the Twentieth Century Fund of \$250,000 be completed as a much-needed balance wheel in case of temporary falling off of receipts. The Christian Endeavor Society's efforts in behalf of missions, and the adaptability of the Society's methods in mission work were warmly commended.

Contending with war in South Africa, the uprising in China, the relentless persecution in Turkey, and plague and famine in India, has not discouraged the managers who control the work in the foreign field. The labors of missionaries in Africa have been interrupted only at Johannesburg; all the other stations report a healthy advance. The obstacles in Turkey have been more severe than those of any field except China, but the faithful men and women are waiting with noble patience and laboring with heroic courage. A year ago the work in China was most promising, but the uprising is responsible for the destruction of five out of seven stations in North China, the massacre of many missionaries, the death of thousands of native Christians, and the infliction of such a stunning blow as to make mission work impossible for a time.

There has been a continuation of the remarkable progress in South China, and the work of the oldest mission of all (Foochow) has not been seriously interrupted. India's dreadful famine of 1897, its terrible visitation of the bubonic plague in 1898-'99, and the widespread famine and pestilence of the past year, have not driven the missionaries away nor caused them to relax their efforts for the people. The masses have noted their devotion, and an excellent impression has been made. More than two thousand starving children have been saved from death. There has necessarily been some reduction in the number of workers, but an increase on almost every other line. It is noted that 51,699 native church members contributed \$156,642 for Christian and educational work—an increase of more than \$20,000. When such contributions are possible under the

scourge of famine, the paralysis of business, and the desperate poverty of the converts, there can be no doubt of the thoroughness of the work that has been done. With but two exceptions the officers of the Board were re-elected, and the meeting next year will be held in Hartford, Conn., during the second week in October.

Appealing to the Permanent Tribunal

Whatever may be the result of the Czar's suggestion that the question of Chinese indemnity be referred to the Permanent International Tribunal of Arbitration at The Hague, the fact that such a proposition is made, and that it is at least entertained, revives the hope that that great Peace Conference was not in vain. Its action would necessarily be much slower than that of a Peace Commission appointed by the Powers, but it would afford an excellent opportunity to start the machinery of the court, and that of itself would be a great gain. It is everywhere recognized that China is in no condition to meet any pecuniary demands that would be adequate to the damages she has inflicted on friendly nations whose ambassadors she first received at her capital and then failed to take any precautions for their protection (even if she be not guilty of the graver charge of having encouraged the attacks that were made upon them by the Boxers). Germany and France have each made suggestions to which substantial assent has already been given by the other Powers, and there is no reason in the world why immediate steps should not be taken looking to the restoration of peace.

Events Worth Noting

The party sent to rescue Captain Shields, who, with fifty-one of his company, was captured by the Tagalogs on the island of Marinduque, succeeded in reaching and releasing the captives last week.

The President will probably recommend to Congress the payment of an indemnity to the families of the four Italians killed by a mob in Tallulah, La., two years ago. None of the perpetrators of the crime were ever punished, although some steps were taken to bring them to justice in the State courts.

The Dominion Parliament was dissolved on Tuesday of last week, and the general election will take place Nov. 7.

Sir Thomas Lipton, undiscouraged by the failure of the Shamrock to capture the America's cup last year, has sent over a challenge for next year.

William Withen Bramston Beach has represented one district in the British Parliament since 1857, and is now the "Father of the House of Commons." He has held his seat through fourteen administrations.

On Wednesday of last week the Kintuck, with forage, animals, and a few men, sailed from China for Manila. On Thursday the Indiana, with 900 marines, sailed for Manila. The health of all the troops is reported good.

It is reported that there are 54,000 tons of ice on the Penobscot River and 400,000 tons on the Kennebec remaining unsold, and that first-class ice could have been bought in Maine for one dollar a ton during the past season. The "ice famine" appears to have been a bugbear introduced as an excuse for extortion in many of the chief cities of the United States.

UNSEEN SUFFERING

ST. LUKE tells us that Christ, "being in an agony, prayed more earnestly." The Divine Man himself was impelled by intense suffering to greater earnestness of supplication. In our great misery of body or mind, the spirit grows fervent; we are driven to God for help; we feel that there is no other aid or refuge. Christ told the disciples — those few chosen friends — that He was "sorrowful even to death;" but they went to sleep; that, too, after He had directly asked them to watch!

Severe suffering, beyond the experience of friends, no matter how dear, creates a solitude for the sufferer. Not understanding, they cannot sympathize. We are cut to the heart, even when we cannot blame the indifference. In Christ's case, as sometimes in ours, the pain was mental. There was nothing to be seen — no outward wound, no blood flowing, and no disease. Shortly after, when violent hands had been laid on their loved Master, these men saw the trouble; but He had already grown calm. The outraged spirit, having nothing more to expect from earth, and realizing its heavenly possessions, had risen to its supreme height to take them. "You will see Me hereafter," He said, "in power and great glory." How unlikely that seemed there in Pilate's judgment hall, to the angry, unbelieving Jew and the brutal Roman soldier!

VERY SURE OF GOD

HUMILITY is a true Christian virtue. But there are many sensitive souls whose habits of introspection have become so fixed that they are often surer of their own unworthiness to be loved by God than they are of the abiding love of the Father for them. The sense of sin is very slight in too many people, but the consciousness of unworthiness becomes often equally dangerous. The cure for it lies in becoming very sure of God. The two things must go together. You will find that they are always coupled in the penitential Psalms. Over against every confession of the unworthiness of the sinner is set the great truth that God is merciful and good. And the fact of God's goodness is made so much greater than the fact of human unworthiness that the whole utterance is one of hope, and not the mere plaint of despair. We do our Heavenly Father wrong when we are surer of our own sin than we are of His love and kindness over and unto us. If we are weak, we need to be very sure of God.

But there is a danger which also threatens us when we feel ourselves strong and victorious. The consciousness of power within ourselves makes us too ready to put our souls out of contact with the Power outside ourselves. When we are conscious that we can do all that we undertake successfully, we naturally forget the source of the strength which we possess. And at last it seems often as if a divine discipline came to us to teach us that we must be very sure of God when we are strongest and most successful. All great spirits have been of this sort. Luther, Cromwell and Wesley never forgot God even when they were in the height of their power.

And so in our weakness and in our

strength alike we need one great faith, to be very sure of God.

DOERS OF "ANYTHING"

HAVE you ever noticed how little demand there is for the man or for the woman who can "do anything?" It is the man and the woman who can do something who are wanted. Nature does not expand widely in all directions in any one person. She is not so generous in her gifts as to give one person the power to attain perfection along a dozen different lines. A truly great artist is never anything but a great artist. He finds life too short to attain the perfection he wants to attain along the one line of artistic effort and skill. He wastes none of it in attempts to be also a great writer, a great composer, and a great inventor. If you will give the matter a little attention, you will discover that the men who have the reputation of being able to "do anything" are far from being the most successful men in the neighborhood in which they live. Some one has wisely said: "No life can be a success unless it is made cumulative. A life that dissipates its energies in experimenting in many fields cannot take root; it becomes a weed springing up wherever there is room."

A gentleman who has charge of a free employment office in connection with a charitable organization once said that it was always more difficult to find employment for the men and women who could do "anything" than for the men and the women who could do "something." If a man wants to employ a carpenter, he wants a man who is a carpenter, and not one who is a combination of carpenter, blacksmith, wheelwright, well-digger, plasterer, brick-mason and stone-cutter. He knows that the best work will be done by the man who gives his whole time to the work of carpentering. One sometimes hears of "all-around men," but it does not often happen that one hears of these men really excelling in a variety of things.

There are so many men and women in the world who are struggling for a mere existence because they have dissipated their energies in many directions. They have "tried their hands" at too many things, lacking the wisdom, the patience, and the perseverance necessary to master all the details of any one thing. They are ready to do what their hands find to do, but their hands are unfitted to do any one thing perfectly. An Irish washerwoman one day asked her employer for work for her husband. "What can your husband do?" asked the gentleman. "Well, sir," was the reply, "there's no wan in the wor-r-r-r-lid as can handle a shpade loike me Tim. He moight do other wur-r-r-k, but he's few aquils and no shuperiors whin it comes to handlin' a shpade. Annything thot can be done wid a shpade Tim Noonan can do." Now Tim was a man who could do "something." A test of his ability proved that his wife was right. He was hired and set to digging a trench, and there never was a better trench dug than Tim dug, and he dug it in far less time than it could have been dug by a man who did not know how to handle a "shpade" in the way Tim handled it. Doers of "anything" might well envy Tim his ability to do one thing exactly as

it should be done. No life spent in the limitless field of "anything" can be a success.

THE BROWN CHAIR

THE Brown Chair has a friend who sends her little girl to a private school, over whose threshold boys are never allowed to pass. This good woman, while eminently sensible in other respects, seems to have a morbid dread of the sex question. She disposes of it by endeavoring not to encounter it. She will not say, openly, that she believes there is any moral harm in the free association of boys and girls. She is simply squeamish, and wishes to avoid, as she says, the possibility of making a mistake. But has she escaped, in taking her present course? Parents are divided on this question. One mother says that her little girl shall not go to a mixed school, where unrestricted association with boys breeds rudeness and boisterousness, and may lead to a certain coarseness and indelicacy of thought and conversation. Another declares that she wouldn't give a snap for a girl who wasn't more or less of a tomboy up to her twelfth year, and who could not learn rude and plain things in the promiscuous association of the playground without morbid moral taint. And, on the other hand, as to boys, some parents think that "playing with the girls" is somehow detrimental to manliness, and tends to make "sissies" of them; while others claim that this same association has a refining and purifying influence upon the characters of their boys.

The problem, at this stage, will always remain a problem, I imagine. It confronts all parents individually, and must be settled by them according to their own best judgment. My own opinion is, that it is better for young boys and girls to go to school together and to play together, than to get their mental training and their amusements separately. It seems to me to be the design of nature that boys and girls should associate with one another, since there are elements in the constitution of each sex that supply deficiencies in the constitution of the other. Girls kept by themselves have a tendency to become more weakly feminine, while herded boys grow more rudely and coarsely masculine. The pupils of girls' boarding schools and private schools are, as a rule, distinctively silly — lacking in masculine strength of character; whereas boys in boys' schools are characteristically rough and coarse — lacking in feminine refinement of character. Judicious mingling of the sexes, in education, from childhood up, seems to me the wiser and more natural course.

"But how about the friendships, more or less sentimental, which boys and girls are likely to form, as they grow older?" is a question I imagine some anxious parent asking. "Are these friendships safe?" Well, let us consider the matter together for a few moments. The period between the fifteenth and twentieth years is naturally a period of sentiment and impressibility; a period when the heart is restless, full of longings and romantic dreams; a period when it throws out its tendrils like a vine, seeking something to clasp and cling to. There is, undoubtedly, an irresistible attraction between the sexes at this time. Nature magnetizes them, as it were, so that they are drawn toward each other by a power mighty and unseen. You will scarcely find a boy or girl, between the ages of fifteen and twenty, who hasn't a strong sentimental liking, avowed or secret, for some young person of the opposite

sex. Be assured that those who seem not to have it, who are reserved and shy and diffident, and go farthest to avoid one of the opposite sex, are, in all probability, simply smothering the longing within. Instead of being free from these sentimental attachments, nine out of ten of the girls who shun boys, and the boys who shun girls, are most abject slaves of an attachment which they cannot root out, and, by a strange perversity of mind, seem unable or unwilling to gratify.

There is really more danger in the suppression and concealment of these sentimental friendships between boys and girls than in their gratification, within bounds—more danger, because to suppress them is unnatural, to gratify them natural. When nature establishes a volcano anywhere, it is hardly the part of wisdom to cap it and try to keep it pent in. Moral engineering of this kind is dangerous. The heart of youth is essentially emotional and romantic; and if it show no outward sign of such characteristics, instead of being relieved, let the parent heart be anxious and watchful.

* * *

Is it not, then, good parent, best to encourage the boy-and-girl friendship? It seems to me that such a friendship is the safety-valve of nature. Nothing dispels so easily, so normally, so completely, every lawless desire of youth as the free, frank, mutually respecting, even affectionate association of boys and girls. There is a certain real and sweet and wholesome regard for one another in a true sex-friendship, that drives out, like a current of fresh air, every noxious vapor of the soul. I once heard a boy answer the somewhat foolish question of his mother, if he were not "getting a little soft" on a certain girl, by the sensible and truthful rejoinder: "Why, mother, we feel toward each other just like any two persons. I never think about my being a boy and she a girl. We are just friends, that's all."

This reply expresses very well the wholesomeness and naturalness of a properly conducted sex-friendship. The *obtrusiveness of sex* — that which haunts and torments the secretly sentimental — disappears, and a delightful sense of comradeship, of brotherly and sisterly sympathy, of glad participation in all things good and pure, of mutual regard, respect and guardianship, takes its place. Sex-consciousness, I believe, is the result of infrequent and intermittent association of the sexes. As the sexes become more and more wonted to one another by thorough acquaintance, the spiritual aspect of sex is emphasized, while its physical aspect is obscured.

* * *

One of the greatest benefits of all organized associations of young people, especially those of a religious and philanthropic character, is, I think, their influence in fostering pure, sweet, purposeful, helpful friendships between the sexes. That feeling of strangeness and aloofness, that extreme self-consciousness and emotional embarrassment, that sex-timidity which is always in evidence when boys and girls come together rarely — these are replaced, through the instrumentality of such organizations as I have mentioned, by a calm, sane, respectful intimacy, whose evolution into special and perhaps life-long friendships is perfectly safe and commendable. Indeed, such friendships often and naturally develop into the most happy marriages. Therefore, I say, let the young people of both sexes enjoy their work and their recreation together. Let them form friendships, if they will, warm, devoted, full of sentiment, so be they are true and pure. Proper association of the sexes never harmed boy or

girl. It is enforced separation, without estrangement of heart and feeling, that harms.

BROWN CHAIR.

An Unusual Opportunity

NEXT Monday Dr. W. F. McDowell, corresponding secretary of the Board of Education, and Rev. E. M. Mills, D. D., corresponding secretary of the Twentieth Century Fund, will address the Boston Preachers' Meeting in Wesleyan Hall at 10.30 A. M. These distinguished representatives of the church will speak upon the subject now awakening general interest throughout the denomination — a "Forward Movement in Methodism." These addresses should be heard by every minister and layman among us who can reasonably arrange to be present on that occasion. Drs. McDowell and Mills have within the last year been speaking constantly to Annual Conferences and great assemblies throughout the connection on this and kindred subjects, and they will be able to make direct report of the condition of our American Methodism and what it is now doing. Let plans be made, therefore, to attend this important meeting, and to assemble promptly at the hour specified.

Church Attendance

THAT is a very interesting, critical, and well-balanced series of articles which George Willis Cooke is writing for the Boston Transcript on "Church Attendance." In the second he describes the Protestant services he attended during one month "in a town situated about ten miles from the State House in Boston." He closes his reference to the service in the Congregational Church with these words:—

"The impression the sermon gave me was that it was intellectually and spiritually ineffective, that its purpose was proselyting and sectarian."

Of the Baptist preacher he says:—

"This energetic preacher, evidently well trained in his profession, and who has not reached middle age by some years, gave his congregation on this Sunday teachings quite a half-century behind the age. It cannot be possible that the leaders in his own religious body would describe the Bible with the bald literalness made use of by him."

As we understand that the writer is himself a Unitarian, his description of the Unitarian Church which he attended is notably frank and courageous. We give his entire statement:—

"The congregation in the Unitarian Church was the smallest I found during the month, and though I was told by one of the officials of the church that it had a larger constituency than any other religious society in the town, yet ten times as many persons as were present could easily have found seats in this meeting-house. About one-fourth of the congregation were men, and nearly all of them had the white hairs of age. Those present were decorous, attentive and appreciative; but the general atmosphere of the place was forlorn and unattractive. The preacher was a man on the younger side of middle age; and he spoke without a manuscript of any kind, with readiness of speech, fluency of words, and without an intellectuality to try the powers of even the most unlearned listener. He gave an extended allegorical picture of modern traveling, as indicative of the conditions of human life in this age. I could not see in what way the last third of his sermon had any relation whatever to what had gone before. The teaching was good enough, but there was no clear and definite purpose to it. I did not carry away a single definite idea or spiritual impression. It was an emasculated rationalism joined to an ethical sentimentalism that had been presented to the little congregation. In the attempt not to be too intellectual, and to speak directly to the needs of the people, the preacher had lost the

robustness of profound ethical convictions. He was sentimental where he ought to have presented the great sentiments that underlie all teaching that really carries new life to men."

But we were especially interested, and not a little gratified, at the report made of the Methodist Church in the place. He says:—

"In no denomination has there been so great a change as in this, for here I found what appeared to me the most cultivated and intelligent congregation in the town, outwardly the most prosperous, and giving indication of belonging to the best social circles. . . . In this church, too, the preacher was a young man, and he preached the best sermon I heard during the month. It could have been preached in any of the Protestant churches of the town acceptably. It was not an intellectual sermon, and it had few hints of the study in it; but it was the only sermon I heard that seemed to me to really answer to what a sermon ought to be. It was well delivered, with earnestness, and yet with reserve of power. It was closely listened to by the congregation, and it evidently carried conviction. I could not but feel its power, and inwardly applaud its manly statement of moral truth."

PERSONALS

— The death of Mrs. Mary Spellmeyer, mother of Rev. Dr. Henry Spellmeyer, pastor of the Roseville Church, Newark, N. J., is announced.

— Rev. B. F. Rowland, who was stationed at Springfield, Vt., has been transferred from the Vermont Conference to the Oregon, and appointed to the church at Astoria.

— Rev. Joseph Luccock, a frequent contributor to these columns, and well and favorably known to many of our ministerial readers, is now stationed at Third St., Columbus, O.

— Mr. Silas Pierce, a member of the Wesleyan Association, was last week elected president of the Boston North End Mission. His father was for many years president of the same organization.

— Rev. D. J. Starr, D. D., chaplain of the Ohio Penitentiary, who was taken dangerously sick from some poisonous food eaten while attending the National Prison Congress in Cleveland, O., is convalescent.

— Rev. Dr. W. A. Quayle, of Meridian St. Church, Indianapolis, is planning an early and prolonged series of revival meetings. Though a masterly preacher, he adheres loyally to the revival spirit and methods of the church.

— A letter just received from Rev. S. L. Baldwin, D. D., of Brooklyn, dealing at some length with an important current topic, does not indicate any trace of invalidism either in the handwriting or in the scope of his thought.

— Rev. Richard Harcourt, D. D., inaugurated his work at the People's Church (formerly known as Fourth St. Methodist Episcopal Church), Reading, Pa., Oct. 7, preaching to large congregations. We hope that he will be more successful than with a similar experiment in Baltimore.

— Rev. William Jacques, Ph. D., a graduate of the School of Theology of Boston University (class of '98), and pastor of the church at Cincinnatus, N. Y., and Miss Frederica Mallette were married at Heding Church, Elmira, N. Y., Sept. 25, by Bishop McCabe, assisted by Rev. G. E. Campbell.

— The California Christian Advocate says that when the name of Dr. M. C. Briggs was called at the late session of the California Conference, he was requested to speak. For forty-eight years he has been a member of this Conference, and was present at

its formation. His words were most touching. His feeble health was in particular contrast with his earlier years.

— On Friday evening, Oct. 26, Rev. Geo. B. Nind will be ordained elder in Newton Church by Bishop Mallalieu.

— Miss Althea M. Todd, one of the W. F. M. S. missionaries in China, arrived in Boston last week on the "Commonwealth," after a very rough passage.

— An associated press dispatch states that Bishop Hartzell, who has been seriously ill at the home of his nephew in Monmouth, Ill., for several days, is improving.

— President Bashford of Ohio Wesleyan University is to deliver the commemoration day address in the new chapel of Drew Theological Seminary, on Thursday, Oct. 18.

— Evangelist Sam Jones is broken down in health, and has been compelled to cancel all his dates for lectures and special services. He will go to Atlanta for treatment and rest.

— Dr. G. K. Morris, late professor in the School of Theology of Boston University, in returning to the pastorate will find a very promising church and field at Euclid Ave., Cleveland, O.

— Mr. Harry B. Gough, who graduated at Northwestern University last June, has been appointed private secretary to Bishop Hartzell. He was admitted to the Central Illinois Conference and transferred to Liberia Conference.

— Rev. G. A. Luce, well known in New England, has been appointed to Walnut Hill Church, Omaha, Nebraska, a growing church scarcely ten years old, with over three hundred members. His address is 1505 N. 38th St., Omaha.

— Booker T. Washington has taught his thirteen-year-old son the trade of a brick-mason, and the boy is said to be already a skilled and capable workman. It would be better if a good many white fathers would follow the practice of this distinguished Negro.

— Rev. J. H. Garden and wife, with their three children, are about to leave India for the home land. The occasion of this is the sudden and unexpected advice of the doctors that Mrs. Garden should go at once on account of her physical condition, and that the operation necessary should be performed in America.

— The *Christian Uplook* says: "Rev. Merrill Theodore Hill, a prominent member of the Northern New York Conference, who has served as pastor in many points in the State, and who at the time of the Civil War was a member of the Christian Commission at Harper's Ferry and at Fortress Monroe, died at Adams. He was seventy years old."

— Dr. A. H. Briggs, late dean of the Iliff School of Theology, and Rev. H. F. Briggs, late professor in the same institution, and both members of California Conference, were appointed to the San Francisco City Mission at the recent session of that Conference. It is proposed to establish a mission work in San Francisco somewhat after the pattern of that conducted by Hugh Price Hughes in London.

— Miss C. Mabel Webb, daughter of Dr. J. W. Webb, who graduated from Syracuse University over a year ago, has a position and is now teaching vocal culture in Stetson University, De Land, Florida. That is the leading university of Florida, and is a department of Chicago University. The *Ontario County Times* says: "The return of Dr. J. W. Webb to the Canandaigua Church for a third year of service is the occasion of much gratification to the village. Dr. Webb is respected and beloved by the people of all denominations." The Central

New York Conference at its recent session selected Dr. Webb as its visitor to Boston University.

— "Two Little Street Singers" is the title of a charming illustrated book for children, of which our gifted contributor, Mrs. Nora A. M. Roe, wife of Hon. Alfred S. Roe, of Worcester, is the author. It will receive early review in our Book Table.

— Dr. Geo. M. Steele writes to a friend under date of Oct. 11: "I am in pretty good spirits for the most part. I find a multitude of things for which to be thankful, and have no disposition to find fault with Providence. God has been good to me, and my skies have grateful touches of sunshine amid the clouds."

— The will of Mrs. Mary S. Shedd, of Chelmsford, was probated last week, in which she gives \$200 to the Methodist Episcopal Church of West Chelmsford, and the residue of her estate, so far as needed, to the W. F. M. S. for the support and education of a child in India, to bear the name of her deceased daughter, Mary Byam Shedd; and the remainder, if any, to go to the W. H. M. S.

— Rev. C. E. Davis writes: "In his discriminating obituary Dr. Dorchester says that I am a grandson of Henry Davis. This is true. It is true that of thirty-four grandchildren who have descended from the grand old man, I alone bear the Davis name; but that matters little. All of us have a great responsibility to maintain the virtues and integrity of him who was known and honored throughout Worcester County and adjacent regions in Connecticut. Among these grandchildren are Rev. Daniel Dorchester, Jr., D. D., of St. Louis, and Rev. Liverus H. Dorchester, of our own People's Temple."

— A letter just received from Bishop Hamilton contains some sentences which will be of interest to special friends in New England. It is written from San Marcial, New Mexico, and though the Bishop does not hint it, it is evident that he does not find his episcopal duties a sinecure. He says: "I am just closing seven weeks of continuous Conference work. I have been up all night in some of the work, and have had a finger in my buttonhole all the time I have not seen my family for more than a month. It is agreeable to be remembered at home. Everything here is Spanish. I shall appoint thirty-five such preachers."

— William G. Merrill, candidate for auditor of Massachusetts on the Prohibition ticket, is a member of the Centre Methodist Episcopal Church of Malden. He has been for years a teacher in the Sunday-school. He has been president of the Malden-Medford Circuit Epworth League, and a member of the cabinet of Lynn District. He is recording secretary and a director of the Malden Young Men's Christian Association, and was secretary of the committee which erected the \$90,000 home of the Association. He is chairman of the committee for good citizenship, composed of representatives of all the young people's societies of Malden, and has been a large factor in shaping the sentiment that gives such a large no-license vote in that city.

— A very pretty wedding took place in the Methodist Episcopal Church at Ashland, N. H., Wednesday evening, Oct. 10, when Rev. James G. Cairns, pastor at Connoocook and Webster, and Miss Laura Dorion were united in marriage. The ceremony was performed by Rev. James Cairns, father of the groom, assisted by Rev. E. C. E. Dorion, brother of the bride, and Rev. O. S. Baketel, presiding elder of Concord District. The church was beautifully decorated and well filled with people. The night was one of the worst for rain and

wind in many months, but this did not prevent all plans from being fully carried out. After the ceremony a reception was held at the home of the bride, and Mr. and Mrs. Cairns left on the midnight train for a brief wedding trip.

— We have been permitted to examine a stout, beautifully-bound volume of over 400 pages, entitled "Poems of the Spanish-American War," compiled and carefully indexed by Miss Frances H. Tribou, daughter of Chaplain D. H. Tribou, U. S. N. The volume is unique in that the poems, all taken from the daily press, are pasted on blank leaves, one on a page, and the index is type-written. An endless amount of work was involved in the preparation of this invaluable book.

BRIEFLETS

We are gratified to learn that East Greenwich Academy has 165 students, with probably "more to follow."

The annual meeting of the Martha's Vineyard Camp-meeting Association was held in the Wesleyan Building, this city, Friday, Oct. 12. Rev. Dr. S. F. Upham was elected president; Rev. Dr. L. B. Bates, vice-president; E. Harrison Howard, secretary; E. G. Eldridge, treasurer and agent.

Rev. S. O. Benton, D. D., of First Church, Fall River, is rejoicing in a most excellent work in his church. He writes: "Within the last two weeks thirty-five of the young people, from nine to twenty years old, have given themselves to Christ. This has been done in the regular services, and without any forcing or help from outsiders. They have come along intelligently and heartily, and others are nearing decision."

The attention of friends is called to the fact that the next meeting of the Boston Methodist Social Union—which, by the way, is to be of special interest and importance—is to be at Sleeper Hall, Boston University, 12 Somerset St., and not at the American House.

The Massachusetts Woman's Christian Temperance Union is holding its 27th annual convention in the Second Congregational Church, Holyoke, this week, Oct. 16-19. A very interesting program has been prepared.

The matriculation day registration of students in the School of Theology of Boston University foots up 169, or nine more than were registered one year ago. Of this number 114 (a high percentage) are college graduates. The hundreds of graduates of the School in all parts of the world will rejoice over this encouraging result.

Rev. Dr. George W. King, of Trinity Church, Worcester, sends this frank and earnest word: "I wish to thank you and Dr. McDonald for the contribution in the HERALD this week on 'Why Not More Revivals?' Dr. McDonald's article, with the note following from the *Methodist Times* of London, headed, will do great good. We preachers are at fault. That is why we do not have more and better revivals. A good thing in connection with our revival campaign this fall and winter would be to re-read our Methodist history. I am doing this, and find it an excellent preparation for the work ahead. There is no better revival reading."

The *Watchman* of last week, referring to the charge of heresy which has been made against Newton Theological Seminary, says: "The criticism, we believe, that has

been oftenest made of the Newton Theological Institution has been that it is too conservative. . . . We know the professors there pretty well, and it would puzzle us to pick out a heretic. But then, standards of heresy vary with different men. Some people make their own opinions the standard, and when they find it difficult to get any one else to agree with them, they assume that they represent the whole denomination, and then proceed to excommunicate every one but themselves."

It is one of the striking political incidents of the campaign that while the New York Times, one of the cleanest and ablest of metropolitan dailies, is supporting the candidacy of President McKinley with much ardor, the paper stoutly claims not to be Republican, but Democratic.

In another column of this issue will be found the announcement of the People's Star Course of Entertainments, to be given at People's Temple during November and December. It is a carefully selected, attractive course of wholesome entertainments, deserving large patronage.

Rev. John Collins writes from Somersworth, N. H.: "I have just finished reading 'Antinomianism Revived' the second time. This little book by Dr. Daniel Steele is a complete antidote to Plymouth Brethrenism and Adventism. It should be scattered by the thousand. Magee has it at 25 and 45 cents."

Significant of Southern possibilities is the plan of J. E. Wiley, a colored man of means, to establish at Dallas, Tex., a 2,500 spindle mill in which Negro labor alone will be employed. About \$50,000 will be invested. Already buildings have been secured with electric power, railway and water facilities.

In the interest of the Epworth League, we are happy to announce that the Epworth Hymnal, No. 3, has been issued. This book, used in our League meetings, will greatly assist in brightening the service of song. It is bound in cloth and will be furnished at 25 cents for one hundred copies, or 30 cents per single copy. It is already for sale by C. R. Magee at 38 Bromfield St.

The International Committee of Young Men's Christian Associations announce that the full week, Nov. 11-17, is to be observed by the organization everywhere as a week of prayer. The subjects for special prayer are to be: "1. For a deeper spiritual life and a more thorough consecration to Christ's service on the part of the active members. 2. For the winning to Christ of greater numbers of young men." We hope our denomination will sympathetically share in this week of prayer.

The gratifying success which is attending the revival work in Somerville under the lead of Messrs. Potter and Bilhorn, is a sufficient confirmation for our plea that ministers should not delay the beginning of their revival services.

When you wish to truly help another, put out of your mind, first, the thought of stooping to him. Human nature has such an inherent dignity about it that to be consciously stooped to is to be insulted and wounded. Try to meet him whom you would help on his own level—not by stooping, but by going down to him there, eye to eye, hand to hand. It is worth everything to the needy one to be met with respect and a certain human fellowship.

He will yield to you on a common level. Condescend to him, and he will only draw away from you.

A new Infant Baptism Certificate has been issued by Rev. W. T. Worth, in conjunction with Bishop Mallalieu. It contains the usual blank, with a beautiful cut of the Lord and the children. On the reverse side are the Lord's Prayer, the Ten Commandments, the Apostles' Creed, with blank space for the names of the parents of the children baptized. It is very neat, and ought to have a wide sale.

It is better to have a hasty tongue than a slow and equivocating sense of moral justice.

The "Prohibition Train," as it is now called, is to make a tour through Massachusetts, occupying two days, Oct. 24 and 25. It will reach Providence on the 23d, and remain there over night. Wednesday morning, Oct. 24, it will cross into Massachusetts, and during the days, as now expected, will visit Attleboro, Taunton, New Bedford, Fall River, Middleboro, Brockton, Quincy, Boston and Lynn. The candidates, Woolley and Metcalf, and Messrs. Dickie, Stewart and others, will address the people.

Within three weeks we have had calls from two young men, now in the ministry of the Congregational Church, who were formerly ministers of the Methodist Episcopal Church. One is the pastor of a small Congregational church in the West; the other has been without a pastorate for a year or more. Both are educated men, and were achieving more than average success while connected with our denomination. Both are disappointed with the Congregational body, and have expressed a desire to return to the Methodist fold. The reason given, generally, for the desire to return is that they miss the warm-hearted, revival spirit of Methodism, and that they find more secularity, frivolity and worldliness in Congregational churches. We commend these cases to the serious consideration of the small number among us who are often led to think that they would be more successful and happier in another denomination.

"Thinketh No Evil"

IT will mark a decided advance in the acceptance of the teaching and spirit of the thirteenth chapter of First Corinthians when Protestant Christianity shall cease to misapprehend and misjudge the Roman Catholic Church. In a recent issue we claimed that there was nothing unusual in the action taken by the Young People's Catholic Societies in federating into one general organization for self-protection. We are immediately informed by several readers that the purpose of the federation is political and for the purpose of exercising political influence; but we find no authority for this unbrotherly insinuation and inference. Why thus presume against the Roman Catholic Church? Would it not be more Christian to wait and see what is done, than to proceed to condemn it vigorously in advance? The fact is, however, that the instigator of the movement unequivocally asserts that he had no intention of inaugurating political action. Why should he not be believed? What should we say if an explicit statement by any one of our Board of Bishops was ignored or disbelieved? Bishop McFaul, who is responsible for the suggestion for the federation, says that he had no intention of "promoting, or even suggesting, a Catholic political party." And the New York Freeman's Journal, a representative organ

of the Catholic Church, says in its last issue, in discussing the subject:—

"In looking to and guarding our Catholic interests, we exercise a constitutional right—just as the Protestant denominations do in guarding their interests—and we have no apology to offer. Would those interests be better served by segregation than by aggregation, by pulling together than by pulling in forty different directions? If it is proper and right to do a thing openly and above board, why not do it unitedly? . . . If we believed for a moment that the result of Bishop McFaul's efforts would be the formation of a Catholic political party—a purpose emphatically disclaimed by him—we would be as strong in opposition to such efforts as Father Malone and as Bishop McFaul undoubtedly is. But we see no danger of such result in the union of Catholic societies for the promotion of interests common to them all. The members of Catholic societies, as they exist now, are divided among the political parties, and the mere uniting of these societies would have no tendency to change the political allegiance of those members. The Young Men's Christian Association, the Epworth League and the Working Men's Associations have wisely and successfully refrained from political alignment, and there is no reason why a League of Catholic Societies could not do the same. And there is every reason why they should do the same."

Not a Minister, but a Hireling

THE preacher must never forget that he is a teacher; and perhaps this is his most important mission. Jesus Christ characterized Himself as a teacher, and the chief work of the Great Apostle was teaching. It was the mission of both to teach the truth of God and of human obligation in large degree, in opposition to the prevailing notions of the time and of the Jewish sect into which they were born—a sect which held its opinions with bigoted and heated tenacity. In nothing, perhaps, is the courage of Jesus shown so sublimely as in the quiet but persistent and unmistakable manner in which, by speech and practice, He opposed the traditional teaching of the religious Jew. This fact was perhaps most strikingly illustrated in the way in which He taught, did works of mercy and otherwise violated the Sabbath observances which the ritualistic Hebrews had established. For this, in great part, the Jews crucified Him. Paul took up the unfinished work of Jesus in liberating the Christian disciple from the exactions of the Jewish law, and for this Paul suffered martyrdom for thirty-five years.

This age calls for preachers who will be equally loyal to Christian truth in its simplicity. But, instead, too many there are who study to accommodate themselves to prevailing wrong notions, and who avoid speaking the truth even in love. A minister who knows the truth and yet does not preach it in its fulness, is false to Jesus Christ and to his most sacred duty. He is not a minister in the best use of that term, but only a hireling.

Twentieth Century Forward Movement

THE Twentieth Century Forward Movement is not something yet to be started in New England. It is, and for some time has been, in actual and blessed progress. A letter just received from one of our presiding elders says: "On this district I have never found the work in so hopeful a condition as now. I think I have heard from half the charges recently, reporting conversions from one to fifty, and the brethren are just beginning to push things."

We ask all readers of the HERALD to pray for a blessing on our Boston meetings in this interest on Monday, Oct. 22. Let all attend who can!

W. F. WARREN.

October 17, 1900

"AS SEEING HIM"

They are brave men — God's sufferers,
In silence they bear pain;
Their greatness is in fortitude,
Struck, they strike not again;
They can forgive and suffer long,
They can cheer darkest nights with song.

Why are they strong amid the weak?
Because faith's eyes are clear;
They see the Christ, and they endure,
Because they know Him near;
The lonely Patmos has for them
The glory of Jerusalem.

Pale lips and pain-dimmed eyes, but
hearts
That falter not, have they;
"The Lord is mindful of His own."
Heaven is not far away,
And they can see the Saviour's face,
And rest within His arms of grace.

There is a secret in their joy
We have not learned as yet,
Who fret and fume, and strive and strain,
Whose eyes with tears are wet;
But Christ can teach us even this,
When our own wills are lost in His.

— MARIANNE FARNHAM, in *Christian World*.

THE PROHIBITION PARTY UN-AVAILING**A Reply to Dr. Crane**

REV. CHARLES L. MORGAN, D. D.

MAY I have space to correct Dr. Crane's misapprehension expressed in his letter in ZION'S HERALD of Oct. 10 — that my attitude is that of the "pleaders for local option," and that I "love the compromise which comes from local option?" Not for any personal vindication, which needs none for any who are familiar with my lifelong advocacy of prohibition and severest denunciation of the policy of restriction, but for those who do not know this, may I say that the convictions of my recent article in the *Congregationalist* — from which you did me the honor to quote — are those, not of myself alone, but of a great number of ardent prohibitionists, who, while seeking to secure the extinction of the drink traffic, lament the mistaken resort to a distinctive Prohibition Party as a most serious obstacle to that end. We are for "no-license" in our cities. I have voted no-license always and everywhere that I have had the opportunity. We are for "no-license" in our commonwealths, and will vote for it and for men who will enforce it whenever such a vote has any reasonable warrant of value. And when the time comes that, a sufficient number of States having enacted prohibition, there seems a reasonable prospect of national prohibition, we shall vote for the men who stand pledged to forward that end. The position of Dr. Crane and all our Prohibition Party friends is that of voting at once for what there is not a remote possibility of securing, and continuing to vote at every election and year after year for the candidates of a party pledged to this distinct issue.

Instead of questioning my declaration that "no partisan appeal has ever wrought any substantial good for the cause of temperance," why does not Dr. Crane cite the victories — nay, one victory — for no-license in a town or a city of

Massachusetts won by a distinctively Prohibition Party appeal, with Prohibition candidates opposed to Republican or Democratic? Or why not cite the State so carried? Simply because he cannot do it. "No-license" has won the day nowhere when simply backed by the Prohibition Party. Every such victory, as in Cambridge, Chelsea, and elsewhere, has been won by an appeal to temperance sentiment irrespective of other party issues. If prohibition cannot be enforced, as the Doctor intimates, by Republican or Democratic officials, will he tell us *by whom* it has for years been enforced in the two cities just named? Or will he say *by whom* the prohibition law has been, and is still, enforced in thousands of towns and villages of Maine, Vermont, and Kansas? But while not one instance does he cite of such a victory for the partisan effort, I cite to him practically *every* victory as yet gained as the vindication of the non-partisan appeal. I cite to him the most splendid victory of the century in the laws of Congress and of forty-one States enacting temperance instruction for naval and military academies and our public schools. I cite to him the abolition of the canteen in the navy by the Republican Secretary Long — none the less prohibition in his conviction *because* a Republican, and none the less Republican because for years the president of the Massachusetts Total Abstinence Society. I cite to him the canteen law, inequitably negatived indeed by the Attorney General, but *enacted* by a Republican Congress. Mrs. Hunt, the devoted and heroic champion of the temperance laws, will tell Dr. Crane that nowhere could the measure have been enacted as the proposition of the Prohibition Party, but only by appeal to the temperance convictions of high-minded men irrespective of party.

Or will Dr. Crane cite a political victory in our national history gained by any party that represented *one* issue merely? His reference to slavery is most unfortunate for his argument, since, as he well knows, the Republican Party when it came to power was not one whit more committed to abolition than it is today to prohibition. President Lincoln in his first inaugural said: "I have no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so." And yet it was this party, long derided and reviled by the abolition leaders, that believed that no man voted as he prayed who did not vote for a distinctively abolition candidate; it was this party and President who, when the crisis came, destroyed slavery on this continent forever.

Respecting much that Dr. Crane says as to the object of political parties, I have no dispute with him. Of course all parties must have principles. But where is the party that has ever approached victory on a single issue? The silver and greenback parties here had many followers, but, save as they have succeeded in getting their principles embodied in the Democratic platform, what success has come? The difference between Dr. Crane and myself is this: I question his wisdom in voting year after year with a party of one issue that cannot succeed, and so losing the

value of his suffrage on other most important questions. But he and the average party prohibitionist challenges my sincerity because, while working my whole life for the destruction of the liquor traffic, I do not agree to *his* method. "Every voter," he says, "will vote this fall either for the prohibition or the perpetuation of the license system." Now that is a fair sample of the utterly untrue assertions which the party prohibitionist makes on this question of voting. Did the thousands of Republicans who voted for Lincoln vote for the perpetuation of slavery? Dr. Crane knows they did not. The party abolitionist said so at the time. But events proved the very reverse to be true. It is the fallacy which finds constant repetition. Because Dr. Crane does not vote with that small party that has sought the recognition of God in the Constitution, would I be justified in charging that he votes against such recognition? Of course not. And so because there are many desirable ends which I cannot directly vote for, I do not therefore vote against them. A small party might be formed having for its one great issue the abolition of gambling or the social evil. But would Dr. Crane vote for the perpetuation of these evils because he believed they would be more speedily dealt with by some existing party?

To the Doctor's request for "some real reasons why the whiskey business should not have the consideration of a national political party," I reply that I know of none. I believe it ought. But the way to secure for it any effectual consideration I do not believe to be the support of a party for this single issue. The true and only hopeful prospect of such consideration, which past experience commends, is to keep clear of all specific partisan effort and by a combination of all our strength seek to make the whiskey question a consideration of the great parties. And so I repeat that he will vote his prayer most effectually who, recognizing that not all good ends can be at once achieved, votes for the men and for the party from whom on all great moral issues he has most to expect.

Jamaica Plain, Mass.

THE SLAV AT THE MINES

HE strike in the coal region brings afresh to the attention of the outside world the Slav. The coal operators have been blamed for bringing these people here and for their treatment of them. About twenty years ago, after the great strike in the coal regions, the coal business was in a bad way, the fight between capital and labor had become an affair of Kilkenny cats, and the operators looked abroad for relief from the power of the labor unions. Upon the great sun-baked plain of Hungary and amid the forests of Poland they found a new race of laborers whom they introduced into the mines to supplant the Irish, German and Welsh miners. These people are loosely classed as "Huns" and "Polanders" — the classic name, Pole, is seldom used. They are really Poles, Lithuanians, Czechs, Magyars, and of other races, who do not understand one another's speech and who have their roots in the Middle Ages.

When these sun-browned peasants from Central Europe first swarmed into the Pennsylvania valleys they were driven about like sheep or poured from one place

to another like water. Their names being unpronounceable, they were known on the pay-rolls by numbers. Their mail paralyzed the post-offices — the clerks could only shove out the foreign letters and let each man pick out his own. To this day advertised letters fall under three heads: "Men, women, and foreign." They huddled in great barracks or boarding-houses kept by their own people. These were run on the co-operative plan, each boarder buying his own food, which the boarding boss cooked. In the store-room of one of these barracks would hang a long row of hams and under each was a pile of groceries. The boarding boss, when he prepared a meal, would cut a slice from each ham and select equal portions from each boarder's groceries. Coffee was boiled in wash boilers and stews were made in huge cauldrons. When a man was killed in the mines the boarding boss refused to receive his body, saying, "Dead Hungarian no good."

After a while missionary priests came and tried to exert a civilizing influence over them. Churches were built, both of the Roman and Greek Catholic faiths. On one of the hills of Wilkesbarre stands a wooden church with the bulbous dome of the Russo-Byzantine architecture.

But more potent than the priests as civilizers are the women. When the Pole or Hungarian has saved a little money he sends for his sweetheart. She arrives. Her skirts are of bicycle length and her feet are encased in cowhide boots. On her head is an imported bonnet — she has imported it herself. It is a gay silk handkerchief tied under the chin, is not unbecoming to her round, good-natured face, and she has no quarrel with the Audubon Society. It is to be regretted that as soon as she becomes Americanized she will exchange this simple and picturesque headgear for cheap and tasteless milliner's finery. As soon as she arrives she usually accompanies her future lord to the marriage license office, walking at a respectful distance behind him. There has been a great influx of these girls of late, and the records of the license court bristle with names made up of unpronounceable combinations of k's, x's and z's. These are not always the real names of the persons, however. They are often the license clerk's "stagger" at them.

A Hungarian wedding lasts three days, or as long as the beer holds out. A table, loaded with food, which stands in one of the rooms, is replenished from time to time, but never cleared. The guests dance all day and all night; the bride is bound to dance with all comers, and as each man pays for the honor, a buxom bride can earn a considerable dowry with her feet. These weddings are both a nuisance and a menace to the neighborhood, for the customs they have brought from the mud walls and hard earth floors of their native land are repeated here. Hobnailed boots for dancing slippers and shirt sleeves for dress coats are the rule, and broken floors, smashed windows and general demolition are the ordinary results, while pistol shots may characterize an affair more frolicsome than usual.

When they first came to America they bore the marks of having lived under a strong government. They had never been allowed to own firearms, and they looked upon a man in uniform as a superior being. They walked in the middle of the street because they did not know that they were allowed to use the sidewalk, and they went around an open lot instead of going across it. They had come of a long line of ancestors who had been conquered and enslaved by every armed force that crossed their borders. The very name Slav is the parent of the word slave, and the Russian peasant was, not long ago, bought and sold with the

land like the timber and watercourses.

The Slav was no sooner settled in America than three distinct influences began to work upon him:

First, that of the coal operator, his employer, who proposed to get the greatest amount of work out of him at the smallest cost. Under the hard conditions which drove the Irish and Welsh laborers out of the mines the Slav thrived; he saved his money and sent for his friends to follow him over the sea. Dirty he was and rough, and lived "like a beast" — but so did the "Argonauts of '49" and the Klondiker and every man who ever went to a new country with nothing to lose and everything to gain.

The second influence was that of the labor unions, which, failing to prevent his coming, aimed legislative enactments at him. The Pennsylvania Legislature has passed a number of mine laws, making it illegal to employ miners who could not speak English or who could not pass examinations on air currents, gases, etc., and imposing a tax of three cents a day on aliens. It is true that a man who cannot speak or understand the English language and who is ignorant of gases and air currents is a dangerous fellow workman in so explosive a place as a coal mine. But all these restrictions operated to educate the Slav. He learned English, he learned mining, he became naturalized. The labor unions, having failed to drive him out, took another step — they adopted him. That was the beginning of the Lattimer affair and the present strike.

The third influence at work upon him was the subtle something that we call Americanism. The spirit of freedom began to ferment within him, and the first effect was a species of intoxication. As he saw no armed soldiers or uniformed police he thought there were no restrictions upon society — he mistook freedom for license. He organized Lithuanian societies; he dressed himself in the uniform of a major-general and carried a gun. There is a Hungarian proverb: "*Sallangos a Magyar*" ("The Hungarian is fond of trappings"). One may see in the processions that march through the streets to church dedications, funerals, and the celebration of birthdays of Polish or Hungarian heroes, the uniforms of nearly all of the generals of Europe.

Such, in brief, is the Slav as he is known in the mining region. Imported in masses, worked in masses, voted in masses, handled by the labor unions in masses, and, alas! shot in masses, his salvation lies in detaching himself from the mass and ceasing to be a member of a patch of Poland or Hungary set down bodily in America — in becoming assimilated with Americans. There are many good citizens already among those who have been here longest. They are building houses, planting trees and gardens, are getting into business, and are large depositors in the savings banks.

At the great Lattimer trial there was in evidence a rag. It was known in the case as the flag. Some of the stripes were torn off, the field was gone, there was a blood stain upon it. It was made of cheap glazed muslin, and might have cost ten cents when it was new. This American flag was carried at the head of the strikers when they marched upon Lattimer. This rag was flourished in the court-room, now by the prosecution and now by the defence, but all that it meant was only dimly comprehended by either side.

What is this something so mysterious and so illustrious which we call American freedom? "It was not won by Americans alone. The blood of Englishmen, Irishmen, Frenchmen and Poles mingle together upon the altars of the country's lib-

erty." The children of Kosciusko and Pulaski and of the Hungarian apostle of liberty, Kossuth, are to be blended with the great mixture of races that is called American. — *New York Tribune*.

What is the Future of the Religious Weekly?

IT appears that the question that every denomination is asking itself is attracting no little attention outside of religious circles. The secular papers are devoting long articles to the subject, and the religious journals themselves are trying to solve the problem. All this is due undoubtedly to the action of the great Methodist denomination in discontinuing some of its papers and consolidating others, which action was forced by lack of financial support.

To get a fair idea of the real condition one should not simply say, once the Methodist Church had ten papers and now has five, but he should take one of the papers of today and compare it with any one of the many of the last generation, and he will have an object lesson in the evolution of the religious journal. In the olden time the religious weekly was not only the religious weekly, but the family newspaper. With the wider circulation of the daily paper and the advent of the cheap literary periodical, its field was circumscribed; it must henceforth stick to its own business of propagating religious faith; it could not control the reading world any more than the church should control the political world after the divorce of Church and State. It faced new conditions, and had to adjust itself to them, and in doing that we have secured for the church a distinct style of newspaper and of a higher type than ever before known, and as a religious force far more efficient.

There exists today no class of journals surpassing the great denominational papers, in the form, quantity and quality of their literature, and their high principles; they are a distinct moral force in the world's life, more so than ever before. In the readjustment there were natural disasters, but the result shows the survival of the fittest. As religious journals, to which position they have adjusted themselves, they are to live and work, the most efficient ally of the Christian Church. The *Interior* speaks words of truth and wisdom in this connection:

"The future of our religious journals does not depend so much upon their stars as upon themselves. Their future will be what they make it. The twentieth century will not be a century of atheism or mere secularism. People still have souls to save, and they are interested in those vital and fundamental themes which are ignored by the political and literary journals. Religion is still a mighty element in life, but it must be the real thing, not some imitation of it. The old polemic treatment is as much a thing of the past as the bleeding and cupping to which our fathers heroically submitted. The religious weekly of the future must be irenic or it is lost. It must breathe the spirit of the Master and be instinct with His life. It must not only admonish sinners, but comfort saints. It must emphasize all the manly virtues and womanly graces. It must make it sweet to live and easy to die. Into the household it will come enriched by all the resources of art, itself a product of the highest mechanical skill and displaying genius and faith in every line. Many papers now living will die, in some of them the process of dissolution can be no longer disguised; but those will survive which are the fittest to survive, and those are the journals consecrated not to a

catechism or a past, but to a living Christ and a glorious future." — *Universalist Leader.*

THE MASTERY OF CHRIST

REV. W. F. McDOWELL, D. D.
Secretary Board of Education.

[Matriculation Day address, delivered before the School of Theology, Boston University, October 10.]

THE coming of an old graduate to speak on this day is like the arrival of the day of judgment—to him. He knows how perfectly everything will be laid bare, and how much he would like to conceal. Some fair, millennial day, perhaps, one of us will return and with rare honesty and candor plead guilty. He will confess to all the broken rules and all the forgotten instruction. He will admit that he has made sermons without reference to the architect's plans and specifications, and, in general, that he has done everything he was told not to do and left undone most of the things he was told to do. It will be a rude shock when this honest man comes back to make this confession, for among other things he will declare that he only remembers the matriculation days because of the dinners that used to follow the addresses. Then Wisdom will lift up her voice and cry, being sore stricken in the house of her friends. Be at ease today, dear fathers and brethren, I shall not turn state's evidence. I shall rather follow those who have gone before—the Sower in the Parable among them, trusting as he did that some of it will fall on good ground; not sparing, as he did not, to scatter because some of it will fall elsewhere. A teacher of men may not be economical of truth. There is an abundance of that—for birds and men—and one must scatter it, like the Master, with the magnificent abandon of one who has unlimited supply. Part of it will fall by the wayside—that is the tragedy; part of it on good ground—that is the everlasting joy and the sufficient reward.

And I choose to speak not of the manner of your preaching, nor yet of its matter, nor of any abstract theme. The whole situation seems entirely a personal one—a man serving a Master in behalf of other men, the serving man using the materials furnished by the Master, truth, love, grace and power, all for the sake of those other men. The service is not for the Master's sake, not for the servant's sake. It is a fellowship of faith, love and service which we enter. I seek to get to the centre of the fellowship today. And I judge we do it in the atmosphere of these words: "One is your Master, even Christ." This will not be a sermon, though it does have a text. Nor will these words furnish a point of departure. This is an illumination instead of a text, or, if you choose to say so, a text with the bloom still on it and the spirit still in it. The bloom is its personal quality. The theme, then, is, "The Mastery of Christ."

Here, it seems to me, is our final authority. Rome says the Church has final authority. Protestantism lodges final authority in the Bible. A most respectable company of most excellent people find it in the Christian consciousness. But the Church has no authority apart from Christ, the Bible gets its right over us from His presence in it, and the Christian consciousness is worthy only because it is Christian. He is the final expression, the authoritative utterance, for both God and man. He alone possesses invincible supremacy. Charles Lamb and his friends were playfully debating what they would do if certain famous dead men should come into their presence. They had decided as to Homer and Shakespeare, when some one said, "But suppose Jesus Christ came in!" Instantly Lamb's

manner changed, and he stuttered out: "That, you see, would be different. If Shakespeare came in we must all rise, but if He came in we must all kneel." So the verdict of the world would say. It recognizes His invincible supremacy.

1. The Mastery of Christ

SECURES AND PRESERVES THE SPIRIT IN LIFE,

or the life of the Spirit. The age lacks vision, and so far perishes. Call it inspiration, enthusiasm, idealism, the dreaming of a dreamer—this lies first in this life of ours. Its presence makes life radiant, its absence is fatal. Inspiration needs a new chronological adjustment and a new personal alignment. The question has raged about the inspiration of a book and of certain far-off men in far-off times. An uninspired generation has fiercely fought over that distant experience until it has come to be a "far-off divine event from which the whole creation moves." But the movement of the Holy Spirit upon holy men, producing in them unconquerable enthusiasms, undying dreams and fadeless visions; producing through them an imperishable history and an immortal book—this ancient movement of the Spirit has small and ever smaller interest for us if it stopped with the men of old time. For life still becomes hard, material, mechanical, worldly, destitute of vision, barren of ideals, lacking in lustre; literature still becomes dull, realistic, photographic, the vain chatter of men who have seen only the visible, never the invisible; and the mountain gloom hangs over us all. There is no splendor on the hills, no glory in the sky, no burning bush on the Berkshires in October, no "mellow lin-lan-lone of evening bells." All the wondrous things in law and universe are hidden to blind eyes.

The practical man at such times comes to the front. We get business men's administrations. Necker the banker supplants Turgot the financier. The figurehead displaces the man who can see. The boss takes the place of the statesman. Ben Franklin and his sage proverbs have a revival, and the poet is at a discount. It is the tendency of civilization. The manager scorns and rides over the mystic, the plodder shoves the prophet aside. "We ebb the fountains of Arethusa with sawdust, build smelters on the Helicon, hitch Pegasus to plows and carts, and lay out Olympus in town lots." Ethics becomes prosaic, prudential, mechanical, calculating, safe, and forgets that

"It is man's perdition to be safe,
When for the truth he ought to die."

We cease to pray "Thy kingdom come," and pray only, like the Chinese, "Thy kingdom abide." Inspiration is a thing of the past. God spake and is done. We are in bondage to Deism, and the Spirit is quenched.

I know a Conference which is managed, not inspired. The managers have lost the worthy dreams, the unselfish visions, of their youth. They look the hard drivers they actually are. The young men have hardly seen in their generation the divine flame in the leaders. There is no recent glory, no present rapture, no near triumph. And yet on that very soil were once men of whom Joel spoke—"old men who dreamed dreams, young men who saw visions," "They heard the tread of pioneers." Every bush in the wilderness was afire with God's glory. Groves, cabins and log barns became new cathedrals. The men of that older day were saved with the power of an endless life and spoke as those who held audience with the Eternal. They endured as seeing the invisible. Now on that soil the minis-

ter has become a manager. He has his reward. He has his place and has lost his power. He no longer sees visions, he only does tasks. The divinity has gone out of life and left it a drudgery. There are other masters than the one Master, and the Spirit is quenched.

Abraham Lincoln sought and trusted Matthew Simpson not because Simpson was an astute manager of men, but because the weariest man of recent centuries believed him to be an obedient prophet with the open vision. Phillips Brooks was for years the most imperial influence in this old city. Over students and bankers alike he threw his marvelous spell. It seemed to us in those old days that here once more was one so obedient to Christ that to him God daily spoke. And there abides the memory of high hours when we thought we could hear the sound as of a rushing mighty wind and see the cloven tongues like as of fire. We were not ashamed of the tidal rush of feelings that swept over us then. In old Music Hall I listened one night to the most graceful of all the orators I have heard. The sentences were exquisite, the gestures fitting, and the voice musical. It was George William Curtis speaking for Civil Service Reform. At the end he said: "Victory must be first faith, then tact; first in the heart, then in the hand." And I walked for an hour alone afterward, often with head uncovered, past Sumner's statue, and the Soldiers' and Sailors' Monument, thinking of those who believed in the impossible, who quenched not the Spirit, and praying that we in this old school might, like Merlin, ever "follow the gleam."

And the origin of this life of the Spirit is not a phrase, nor a definition, nor a promise, nor a philosophy, but a person. Not the documents, dear as they are, but the ever-living Master, is the pledge of this high life. Through Him God speaks to us. He is the embodiment, the living definition, of it in the first century. He is its pledge and its guaranty in the last. In obedience to this living Master, our only master, we find again the Holy Grail, we behold anew the golden vision of Sir Launfal. Obedience to a law becomes a task, obedience to Jesus a joy; obedience to law a duty, obedience to Him a rapture; obedience to a precept a formality, obedience to Him an ecstasy. The origin and perpetual pledge of the life of the Spirit is not a paragraph, but a person. And it is the re-creation of this Christ life in modern men that will save modern men from being mere children of the age and make them children of the ages. The new vision of Christ is the fairest thing seen by modern eyes. The creation of the Christ life in human life is evermore the fairest product of the Holy Ghost in modern life.

In that most suggestive little book, "What shall We Think of Christianity?" the author says that Jesus left three things—a people, a teaching, and a power. All that surely is true. These certainly He did leave—a people, a teaching and a power—but His chief bequest is a Person. This Person is the perpetual hope and companion of His people, the ever-radiant centre of His teaching in apostolic and later times, and the unbroken pledge of His power. Inspiration ceases to be a question in His presence; it finds its living definition in Him. Truth ceases to be an abstract thing, a phrase or a formula, and becomes personal in Him. The power of God is in His hands. Omnipotence becomes personal, walking the streets and dwelling among men. A people, a teaching and a power, and the ever-living person of the Master. The apostles knew a half-dozen words for Master, and they applied them all to Jesus. They knew a half-dozen terms to

describe the life of the Spirit, the life of God in the life of man, and they used them all. They called it fire, they called it baptism, they called it power. The thing was always larger than the term. It did not depend upon temperament or digestion; it was not invented or contrived. It came upon them, it abode with them, it transformed them and transfigured them. And the Master was "the living definition" of it. That life of the Spirit — the life of God in the life of a man — of which Jesus is the pledge and guaranty, the definition and security, is our need this day. It is secured only by obedience to Him. The person is the interpretation of the doctrine of inspiration. Holy men are moved by the Holy Ghost. The inspiration of Jesus settles that question. The person is the guaranty of incarnation, old and new, ancient and modern. The incarnation is not "in the air," but in the man. That was a notable title used by Dr. Van Dyke when he spoke of the "human life of God" — Jesus is the definition of Deity as He is of humanity. And Jesus is the expression as He is the definition of the life of the Spirit.

You can tell what manner of man one is by the things he quotes in life's sacramental hours. Statesmen in the baptismal moment of a nation's crisis forget the cheap echo of the caucus and remember only the Farewell Address or the Gettysburg Oration. When liberty is threatened, the lawyer remembers Blackstone and Marshall and Story. Into the synagogue one day went one, young, as you are young, with high tides of feeling surging through His soul, the feelings that move men on ordination days and commencement days when life opens. And He opened the roll where it was written, "The Spirit of the Lord is upon Me." The literature of the old prophet tells the story of the young prophet. And He robed Himself in splendor that poverty could not hide, in power that demons could not thwart, in beauty that drew the weary to Him, in majesty that rode death down like a conqueror at last. "The Spirit of the Lord is upon Me." Mastery looks new when you read it in the light of Christ's life. Bryce said the makers of the Constitution did not fear to put extraordinary powers into the hands of the President with Washington sitting there before them. The doctrine of divine sovereignty, even divine absoluteness, looks safe in the presence of Jesus. The mastery of Jesus looks like freedom; slavery to Him looks like liberty. The life of the unquenched Spirit is lustrous and transcendent when you read it in the light of the brief years from the baptism to the ascension. No task was too hard, no difficulty too great, no sinner too abandoned, no hardship too severe, for this Man with the vision. Tasks never became prosaic, labor never irksome, people never commonplace, villages never dull, cities never impossible, preaching never an uninspired or uninspiring thing to Him. The bloom was ever on His labor. He did the common task knowing where He came from and where He should go.

Now, it is a mere commonplace that our age is not friendly to this life of the Spirit. The rushing sound in our ears is of machinery, and the shining flame is gas or electricity. The spirit of science, exact science, laughs at the spirit of inspiration. We are so busy with our demons in the valley, with our casting out poverty, disease and crime, that we despise or ignore that upper glory on the mount with its shining countenance, its glistening raiment, and its high converse. We are so occupied with our schemes of social redemption, with dividing property and governing cities, that we go not into the upper room. That is the melancholy indictment against this age — that it has quenched the Spirit. In its re-

action against mysticism it has become unspiritual. In its swing away from the monastery and the cloister it openly walks the street destitute of the power of the closet. It was not always so. From the mount of transfiguration with its glory still about Him the Model went down to cast out the demons. After whole nights in prayer they brought to Him those that were sick, and He healed them all. Apostle, monk, reformer, brought strength to life's affairs not before, but after, the hours of fellowship with the Spirit. The Holy Club at Oxford read the classics, read the Greek Testament, and prayed together, then went out to teach the costermonger's children on the streets and to tell good news to miners and prisoners. Life is arid, life is dry, life is lifeless, without this. Take any other master, and you will speak in the minor key or in the false key. Obey any other master, and your voice will sound like the voice of the auctioneer crying his wares, not like the voice of the prophet declaring his truth. Obey any other master, and you become a huckster, not a herald. Quench the Spirit, and you add to the general contemporary din and confusion of tongues. You no longer speak in the grand style of the great and masterful, but in the tones of one who speaks without authority. The age has a new mountain gloom upon it; men are choked in the dust of the practical. Many voices are lifted up in a new Babel. There is a new call for men who have held high audience with the Eternal; men who can bring vision before those who have seen dollars and those who have seen none; who can bring divine inspiration to an atmosphere that is stifling; who can change Babel to Pentecost in village and in city; men who can speak with other tongues, as the Spirit gives them utterance. For this life of the Spirit in obedience to Him is the life of freedom and of power. Call it mysticism, call it idealism, call it pietism, we need the passion of a new obedience to the living Christ; a passion like that of Catherine of Genoa when she cried out: "I should die, O my God, if I thought I should fail of loving Thee with my whole heart!" or like that of Athanasius, "inflamed with the passion that makes saints — the love of Jesus Christ;" or like that of St. Paul, "For me to live is Christ."

Any other mastery is tyranny; this alone is perfect liberty. Assistant masters use lash and yoke. He alone makes servants friends. The factor oppresses honest Burnbrae, Lord Kilspindie sets him free. Obedience to Christ brings freedom and peace. In every other master is some fault or limitation.

"But Thee, but Thee, O Sovereign Seer of time!
But Thee, O poet's poet, wisdom's tongue!
But Thee, O man's best Man, O love's best
love!
Oh, perfect life in perfect labor writ;
Oh, all men's comrade, servant, king or priest,
Jesus, good paragon. Thou Crystal Christ!"
— Lanier.

"If He came in, we must all kneel."
2. The Mastery of Jesus

BRINGS VISIONS, MOTIVES AND SPIRIT TO THE TEST OF LIFE,

securing its practical and ethical character. Sir Thomas More said to his daughter: "Nothing can be wise that is not practical. I teach my children philosophy to fit them for living in the world, not above it." Another has said: "Ideals are easy to hold fast in the moonlight, to the sound of music." I suppose we have not yet fully apprehended the significance of the Incarnation. A more mystical event has not occurred on our planet, nor a more practical one. The atmosphere of poetry, of vision, of the mysterious and transcendental, is about it. Halos, strange radiances of face

and figure, unaccountable sayings and doings, all belong to the event. But in the Incarnation truth and vision were for the first time brought perfectly to the test of life. Philosophy came out of the clouds and went afoot on the streets. Deity clad in a seamless robe walked the hills and dwelt among men. A recent life of John Ruskin declares that Mr. Ruskin has for half a century been the most distinguished figure in the arena of art and philosophy, and the philanthropist militant *par excellence*. I have already alluded to the title, "the human life of God." Surely down under our conventional view of the Incarnation there lies a profound union between the mystical and the practical, between the supernatural and the natural, between the vision and the duty, between truth and life. Philosophy and philanthropy were not held apart in the life of Jesus.

Now one man becomes a philosopher dwelling apart from men, his heart empty of love; another a philanthropist running after men, his hand often empty of truth. One man becomes a student, testing his theories in library or laboratory; another becomes a worker, scorning theories and trying only to do good. A living Boston preacher has declared: "As a rule, and with numerous magnificent exceptions, the incompetent in theology have been the zealots in practical helpfulness, while the masters in high theory have been indifferent to the actual state of the world's life. Unless its breadth shall be accompanied by depth and passion, the modern faith will cease to be militant." Surely the ages teach us something as to the folly of having one withered hand. And the age calls for a larger life than this partial and incomplete thing. I cry out upon the materialism of the age, but its cure is not found in any asceticism, however noble. The monk in his cloister or cell, holding his vigils and keeping his visions fresh, is a fine figure. He kept learning alive. He served us well; but the monk is a poor figure compared with the missionary. The one took his visions to hermitage and cloister; the other takes his to the crowded city. The monk blunders by staying in the cloister; the missionary blunders often by staying out of it. St. Anthony is not so fine a figure as Father Damien.

"O God, the finest offering
Our tainted earth can show
Unblushing to Thy feet we bring,
A leper white as snow."

But I know a city missionary, with the noblest of intentions and the most unsparing devotion, who has lost his power because for years he has not lifted his eyes above the sidewalks running through the slums. And his people perish for lack of vision. We know scholars, on the other hand, who have seen the supernal beauty in literature and art; Christian scholars whose hearts and hands are white and unsullied, whose truth has never been brought to life's test. Peter wanted to stay in the mountain, but that was in a moment of excitement, when he spoke foolishly. It is far better and more Christlike to take the transfiguration power down into the valley of suffering than to dwell in the tabernacle of communion forever.

Obedience to Jesus saves the life of the Spirit and saves the life of the common day. He knew who He was, and exulted in it with a right royal joy. "I have the power to lay it down. No man taketh it from Me." Those are kingly words. Privilege, might, ancestry, are all in them. Hearing them, one listens for the tramp of armies, looks for sceptres, thrones, robes and crowns. "I lay down My life for the sheep." Uncover your heads, bow your

[Continued on Page 1334.]

THE FAMILY

DON'T WHINE

EMMA C. DOWD.

Have they knocked you down in the fight?

Don't whine!

Up, like a valiant knight!

You may still put the foe to flight;

Up! with a blow for the right.

Don't whine!

Have they left you behind in the race?

Don't whine!

Defeat is not a disgrace.

You may yet win a foremost place;

On, on to the chase!

Don't whine!

Is Poverty visiting you?

Don't whine!

She courts who has nothing to do;

But with toil unremitting and true

Her calls will be short and few.

Don't whine!

Are you following Trouble's behest?

Don't whine!

A coward will laugh and jest

With Joy for his constant guest;

But with Trouble — there is the test.

Don't whine!

There are slips for the weak and the strong;

Don't whine!

There are times when things seem wrong;

But smile as you pass along,

Cheer the way with a song,—

Don't whine!

Meriden, Conn.

Thoughts for the Thoughtful

Verily now is our season of seed,
Now is our Autumn; and Earth discerns
Them that have served her, in them that can
read,
Glassing where under the surface she burns
Quick at her wheel, while the fuel, decay,
Brightens the fire of renewal; and we?
Death is the word of a bovine day,
Know you the heart of the springing To-be.

— George Meredith.

The sand of our life runneth as fast,
though the hour-glass be set in the sunshine of prosperity, as in the gloomy shade of affliction. — Thomas Fuller.

Religion is like fashion: one man wears his doublet slashed, another laced, another plain; but every man has a doublet. So every man has his religion. We differ about trimming. — John Selden.

If it be the path of sorrow, it is turned into rejoicing because He is with us; if it be the way of disappointment, change the *d* to an *h*, and it will become "His appointment," and it will be our joy. — J. Wilbur Chapman, D. D.

We may come out of the thorns simply bleeding, or with the roses which the thorns have been set to guard. Affliction, rightly used and interpreted, is not without its measure of sacred blessing. — James Buckham.

Too many direct their prayer, but do not look up the ladder for the descending angels, laden with the heavenly answer. Many a ship passes in the night, touching at our wharf with the precious freight which we have been praying for; but we

are not there to receive it. Many a relieving force comes up the pass with glittering spears and flashing helmets; but our gates are closed. Many a dove comes to our window from the weltering waste of waters; but we are too immersed in other things to notice its light tap. We pray, but we do not wait; we ask, but we do not expect to receive; we knock, but we are gone before the door is opened. — Rev. F. B. Meyer.

* * *

Day by day, hour by hour, moment by moment, the Divine likeness should be developing in each of us. The progressive work may be hidden,—

"Who ever saw the earliest rose open her sweet breast?"

and well is it that from our too self-conscious eyes it is hidden! — but none the less, line upon line, here a little and there a little, the transfiguring process must be going on. Or else, woe is us! the latent likeness is inevitably weakening, diminishing, even if not yet ready to vanish away. — Christina Rossetti.

* * *

No man can be dead unto the world who is not completely alive unto God. The siren voices are unheeded because God's voice is so full and clear. The soul responds: "I am come not to do my own will, but the will of Him that sent me." Such a soul reads with sympathy those startling words on the walls of an English college, the motto of its manly students concerned only for the approval of conscience and of God: "They say. What say they? Let them say." Such a kingly soul hears God speak, but to obey, amid whatever tumults. — Bishop Hendrix.

* * *

The crest of John Spreull was a palm tree, with two weights hanging on each side of it from its fronds, and yet maintaining, in spite of this heavy down-dragging force, its upright position, carrying its graceful crown of foliage up into the serene air. The weights in the case of this sufferer for righteousness' sake were visible. His cross of imprisonment and martyrdom was apparent to every one. And very many of the weights that press down the Christian life are equally visible and palpable. But as the palm tree is pressed on every side by the viewless air, as it is exposed to the resistance of forces which the eye cannot see nor the hand feel, so the heaviest weights which drag down the Christian life are often invisible. Its crosses cannot be displayed. No stranger can intermeddle with its sorrows. Many of its troubles are of a spiritual nature. It has ever to do an uphill work. It has to grow against the gravitation of sin. It has to exert itself against the weariness of the flesh and the heaviness of the soul. It has to push up like Sisyphus the stone of endeavor to the top of the hill, notwithstanding that it rolls down again and again. — Hugh Macmillan, D. D.

* * *

No one man can show forth the glory of the indwelling Spirit, but all combined can. So God says to one, Lie on a bed of sickness and show the world what the patience of God means; and to another, Enter into the battle of life and show what the heroism of God means; and to another, Enter into business and show what is the divine ideal of honesty; and to another, Sit on the bench, and show the world what justice means; and to another, Stand in the pulpit and interpret what divine truth is; and the minister, no more than the judge, or the merchant, or the man of affairs, or the invalid, is showing forth the glory of God. We have a great organ here, and the wind comes blowing through its pipes, and you hear now the flute, now the diapason, and

now the great sub-bass, but it is the same wind blowing through all the various pipes. So the one Spirit of God moving on the hearts of men speaks different voices in different dialects. — Lyman Abbott, D. D.

* * *

The harvest of grains and fruits is not more regular or abundant than the yield of human affections, sympathies, fellowships; but here also there are differences of seasons and of soils. We must improve our spiritual husbandry; we must enrich the ground from which good qualities spring; we must expose our inmost life to the quickening Sun. — Charles G. Ames, D. D.

* * *

As the light perpetually presses upon all objects and seeks entrance everywhere, and will come in at whatever window is open — nay, if but a cranny or pinhole be there, will come in as much as it will suffer — so God's beauty, truth, right, power, are continually pressing for entrance into all souls in the universe, and as much enters each as it will allow. But, as the light that enters is affected by the quality of the window it passes through, so it is with the light of God shining into human souls. — Rev. Samuel Longfellow.

* * *

Some perfect day I shall not ne
To bend my brows o'er baffling tasks;
Some perfect day my eyes will read
The meaning hid 'neath clouding masks;
Some perfect day my word and deed
Will fill the ideal my spirit asks.

Dear, perfect day of days to be,
Which safe the steadfast heaven doth keep.
Deep filled with love and rest for me.
Close pressed with sheaves I yet shall reap.
When they who watch beside me see
Only that I have fallen asleep.

— Margaret E. Sangster.

BOOKS FOR BOYS

REV. T. CORWIN WATKINS, D. D.

EVER since I have been a man, and especially ever since I have been a minister, I have had a passionate love for boys, and a corresponding desire to be helpful to them. Knowing that they must have companions, and that their most influential companions are the books they read, I have sought to give direction to their reading. In doing this I have been surprised and mortified to find that the average Sunday-school library is a barren waste for a boy with normal health and development. I went to one church where there were nine hundred volumes in the library and more than a hundred wide-awake boys in the Sunday-school; and yet there was only one book in that library that a healthy boy would read, and that was a greasy, dog-eared, dilapidated, over-worked copy of "Robinson Crusoe."

I brought the matter before the fifty-four boys who met in the pastor's class at the parsonage, and told them that if they would sell tickets at ten cents each, I would give a lecture and we would use the proceeds to buy boys' books for the library. They sold six hundred tickets, and the Sunday-school made an appropriation, and then I went to work to study catalogues and to rummage bookstores. I made what seemed like a careful selection of over two hundred books, and then an intelligent Sunday-school committee and some other expert readers in the church read all of those books, and sent back all but about a hundred. We found that the

good books were generally published by well-known and reliable publishing houses. We found that such authors of juvenile literature as G. A. Henty, E. T. Tomlinson, Kirk Munroe, Hezekiah Butterworth, W. O. Stoddard, and Elbridge S. Brooks could generally be relied upon to be safe, interesting and helpful. I mention these because they have written many books. "The Book of the Ocean," by Ernest Ingersoll, and "All Among the Lighthouses," by Crowninshield, will make a boy's mouth water. "Finding Blodgett," by G. W. Hamilton, will do a boy more good than a dozen temperance sermons. "The Minute Boys of Lexington," by Edward Stratemeyer, and "Under the Liberty Tree," by James Otis, will fill a boy with the noblest kind of patriotism. G. A. Henty has written a great many books for boys. They are all wholesome reading, although they are not all equally meritorious. Any boy who has gimp enough to be a robust Christian will devour these books. I asked Dr. William Rice, who was a librarian for thirty years, what he thought of Henty's books. He said they were perfectly safe, and the history they taught was entirely reliable. I know a boy who skipped the ninth grade in the grammar school and took examinations for high school when he was eleven years old. He never had studied English history, and yet he passed a fine examination simply because he had read Scott and Henty.

But did you ever notice how a boy reads a good book? Give a boy "Ben Hur," or "Uncle Tom's Cabin," or "Ivanhoe." He will read it through, and then, at intervals of two or three days, or even weeks, he will open the book seemingly at random, and read certain parts over and over again; and later on he will read the whole book once more. That is the ideal way to read a book; and yet the boy is about the only one who does it. For this reason, a boy's book ought to contain a few thrilling scenes or humorous incidents. The book should have movement. Loan your "To Have and To Hold" to a bright, thoughtful boy of fourteen or fifteen, and he will be your friend forever after.

But you say these are not *religious* books. A boy will not read a distinctively religious book. A religious boy will not. And yet he will some day — that is, if in the meantime you supply him with books which he will read. But a boy will read a book in which righteousness is personified in a righteous hero. If there is a lofty moral to a book you may trust a boy to find it without having his attention called to it. Upon finishing the reading of a good story a mother began to say to her boys, "Now you see that teaches" — whereupon one of them blushingly interrupted her by saying, "Now, mamma, don't spoil it. We want to get the milk out of the coconut ourselves."

If a book is interesting, wholesome and instructive, put it in the Sunday-school library and let the boy read it on Sundays as well as on week-days. The editors of the *Classmate* have caught this idea, and are sending out a paper of which every intelligent boy who reads it is proud. It will pay any church or Sunday-school to place a copy in the hands of every boy and girl. I give below a list of some of the best

books for boys. And let me say here that there is no economy in buying cheap editions for the library. Buy the best-bound and best printed books, and thus save money and cultivate good taste in the boys. And when you get a pretty book, do not let the librarian cover it up with brown paper. Give a boy a handsome, interesting book, a *Classmate*, and a neat lesson help to carry home under his arm, and he will never again call yours a "Sissy Sunday-school."

At Aboukir and Acre,	G. A. Henty
Among the Farmyard People,	Clara D. Pierson
A Lovable Crank,	Barbara Yechton
A March on London,	G. A. Henty
A Knight of the White Cross,	G. A. Henty
A Young Volunteer in Cuba,	E. Stratemeyer
All Among the Lighthouses,	Crowninshield
Boy Soldiers of 1812, The,	E. T. Tomlinson
Black Beauty,	Anna Sewell
Bilberry Boys and Girls, The,	Sophie Swett
Bishop's Shadow, The,	I. T. Thurston
Boys of 1745, The,	James Otis
By Right of Conquest,	G. A. Henty
Ben Hur,	Lew Wallace
Beric the Briton,	G. A. Henty
By England's Aid,	G. A. Henty
Boy Officers of 1812,	E. T. Tomlinson
Boys of Old Monmouth,	E. T. Tomlinson
Boys' Workshop	
Boys with Old Hickory,	E. T. Tomlinson
Boys' Heroes,	Edward Everett Hale
Boys' Book of Sports, The,	Thompson
Book of the Ocean, The,	Ernest Ingersoll
Child's History of England.	Dickens
Child's Life of Christ	
Campmates,	Kirk Munroe
Clan of the Chariots,	W. H. Babcock
Captain January,	Laura E. Richards
Commodore Bainbridge,	James Barnes
Campaign of the Jungle,	Edward Stratemeyer
Century Book for Young Americans	
Dory Mates,	Elbridge S. Brooks
Daddy Darwin's Dovecote,	Kirk Munroe
Dash for Khartoum, The,	Juliana H. Ewing
From School to Battle-field,	G. A. Henty
Fur Seal's Tooth, The,	Capt. Chas. King
Finding Blodgett,	Kirk Munroe
Forward, March,	G. W. Hamilton
First Book of Birds,	Kirk Munroe
Grimm's Fairy Tales	Olive Thorne Miller
Hans Brinker,	Mary Mapes Dodge
Hero-Chums,	W. A. Dromgoole
Helps for Ambitious Boys,	William Drysdale
Hold Fast for England,	G. A. Henty
Hans Andersen's Fairy Tales	
How New England was Made,	Humphrey
In the Boyhood of Lincoln,	Butterworth
In the Hands of the Redcoats,	E. T. Tomlinson
Little Mr. Van Vere of China,	H. A. Cheever
Little Beasts of Field and Wood,	Wm. Everett
Little Joe,	James Otis
Minute Boys of Lexington,	E. Stratemeyer
Minute Boys of Bunker Hill,	E. Stratemeyer
Master Sunshine,	Mrs. C. F. Fraser
Ned Harwood's Travels,	Mrs. S. G. Knight
One of the 28th,	G. A. Henty
Our Country's Flag,	Holden
Professor Pin,	Mrs. Frank Lee
Raftmates,	Kirk Munroe
Robinson Crusoe,	Daniel Defoe
Recollections of a Drummer Boy	
Six Little Rebels,	Harry M. Kieffer
Snow Shoes and Sledges,	Kate T. Woods
St. Bartholomew's Eve,	Kirk Munroe
Swiss Family Robinson	G. A. Henty
Through Russian Snows,	G. A. Henty
Tecumseh's Young Braves,	E. T. Tomlinson
True Story of Abraham Lincoln,	
True Story of Benjamin Franklin,	Elbridge S. Brooks
Under the Liberty Tree,	Elbridge S. Brooks
Under Dewey at Manila,	James Otis
Wonder Tales from Wagner,	Edward Stratemeyer
With the Black Prince,	Anna A. Chapin
We Ten,	William O. Stoddard
Wood's Natural History,	Barbara Yechton
With Moore at Corunna,	Rev. J. G. Wood
Wulf the Saxon,	G. A. Henty
With Frederick the Great,	G. A. Henty

If you would like to have your boy enjoy reading aloud the New Testament at

home, send for "The Twentieth Century New Testament." Only one of the two volumes is published. It is not a revision of King James' version, but a direct translation from the Greek into *modern* English. It is simply charming when read aloud.

Auburndale, Mass.

THE TEXT ON THE WALL

Every day, or blue or gray,
Cloud or sun, as may befall,
Turn I, with the earliest ray,
To my text-roll on the wall ;
Word of comfort, word of cheer,
Word of courage waits me here.

Sometimes 'tis a whisper sweet,
Sparkling like a drop of dew ;
Just to sit at Jesus' feet,
Thence my loving Lord to view ;
And I meet the day untried,
With the Master at my side.

Sometimes 'tis a bugle note,
Crisp and clear, serene and high ;
Or a song that seems to float
Like a lark's from out the sky ;
Sometimes 'tis a battle-call,
That brief text upon the wall.

Now, in ringing phrase, and terse,
From the lips of prophet old,
Meets my eye a warning verse,
Stern, defiant, eager, bold !
Nerved to dare whatever foe,
Forward in that strength I go.

Sometimes, when my spirits droop,
And the gathering tears are nigh,
Radiant as an angel troop
Flits a single promise by,
Promise, herald of a train,
Swift to charm away the pain.

Every day, or blue or gray,
Sun or cloud, as may befall,
Turn I, with the dawning ray,
To my text-roll on the wall ;
Word of solace, word of cheer,
Word of faith awaits me here.

— Margaret E. Sangster.

PUTTING ON THE BEAUTY

KATHARINE'S new sewing machine was whirring merrily enough. Katharine's face was anything but merry. When the door-bell added its jolly jingle to the song of the machine she pushed aside her work with a big frown and a bigger sigh. The frown changed to a broad smile and the sigh turned into notes of welcome when she saw her caller.

"Come right in, you 'streak of sunshine!'" she said, emphasizing her words by a vigorous hug. "I need chirking up."

"Well, here I am, for whatever is needed," answered the caller, brightly. "I've come to sew — see!" holding out a small parcel.

After a while they were "settled" for the afternoon, Katharine at her machine and her friend busy with a bit of Battenberg.

"What are you doing, Katy?"

"Oh, hemming and tucking. Tads has to have a graduating dress and tucks are all the rage, but it is dreadful work!"

"Dreadful?" With your new machine? Why, I think tucking is just pure delight. Let me do it for you. This piece of idleness can wait as well as not," and ever quick to put herself aside for her friends, Julia Robinson folded up the Battenberg and gently displaced her friend.

"Why, Katy, child, I don't wonder you call it dreadful work. Where is your tucker?"

"Tucker? I don't know. What's a tucker?"

"The tucking attachment — here — yes, I

thought so," pulling a box out of the machine drawer with the speed and dexterity of one entirely at home with the machine. "Has no one showed you how to use these attachments?"

"No," answered Katharine, shaking her head. "They showed me how to manage the thread and the bobbins and things, and said the book of instructions would show me the rest. I looked in that box and thought those—fixin's!—were to replace broken parts. I never bothered my head to read up. What are they all for?"

"Hemming, tucking, ruffling, Shirring, quilting—everything. I'll show you how. There! Just watch those tucks run off, Katy-did!"

"Katy-didn't, you mean. Well, serves me right for not being more investigating. Let me do some of your Battenberg. I understand that at any rate, and it will rest me."

As the work progressed tongues flew and confidences were exchanged.

"I wish I could take life as you do, Julia," said Katharine wistfully, the frown and sigh coming back.

"Why, dear?"

"Oh, everything gets so humdrum, and you are all shine and sparkle and loveliness."

"Hush! don't praise me, dear. Only tell me what I can do to help you."

"I don't know—I can't prescribe for myself. Every one is good to me, but somehow nothing goes right. Husband says I work too hard and get nervous. I know better. Why, it's like that work on Tad's dress—it ought to be easy, and it's hard. I wonder"—Her voice broke off in a wistful sigh.

"What do you wonder, dear?" asked her friend, gently.

"I was wondering if there's not a 'tucker-somewhere' that would make the work easier."

Julia left the machine and ran to her friend's side with outstretched hands and glowing face. "Oh, my dear!" she exclaimed in a voice vibrating with emotion, "you have said it exactly. There is 'a tucker somewhere.' You are a dear, faithful, patient, splendid little woman, but—you have never read your Book of Instructions."

Katharine flushed. "You mean?"

"I mean the Bible, dear. You try to do all the work in your own strength—try to get the complicated tucking and Shirring even and smooth without help. Instead of pleasure following your feet as they tread in duty's path, it is all hard. Katharine! Katy-did! You are a Christian theoretically—be one practically. Take Christ for your all. Read the Book of Instructions. Then, why then, what beautiful work this machine, this wonderful body He has given you, will turn out. You will revel in the beauty of holiness. Tad's dress can be made exquisite in half the time you would have taken over a very simple affair indeed. And when Christ is your teacher all the humdrum will be changed to delight."

"I will think about it," said Katharine, quietly.

And she did. On her knees she studied the Christian's Guide-Book. There she found the secret of the beauty of life, the joy, the peace, the sunshine, the ease of doing complicated things well, the secret of overcoming accomplishment.—ADA MELVILLE SHAW, in *Michigan Christian Advocate*.

—*Mr. Hauskeep*: "My wife broke a fairy-lamp, two vases, and a cut-glass flower stand in our parlor last evening, but she accomplished her purpose." *Mr. As-cum*: "For goodness sake, what was her purpose?" *Mr. Hauskeep*: "To capture a

clothes moth she saw flying around."—*Philadelphia Press*.

Home Courtesy

ARRIVING one afternoon at a small town, a speaker was met by the president of the local Woman's Christian Temperance Union, a soft-voiced woman, with a young face under silvery hair.

As the two ladies were riding along the shady street, pupils from the public school began to throng the sidewalks. At a crossing, a bright-faced boy, about ten years old, stood waiting for the ladies to pass, and lifted his cap with a courteous gesture and sunny smile. The hostess leaned from the carriage with a pleasant greeting, and the gray cap covered the brown curls again as they drove on.

"One of your Sunday-school class?" ventured the speaker.

"No," replied the hostess, "my only son, Harry."

As they approached the home, they nearly overtook a young girl of about fourteen, and a middle-aged man, walking briskly. The man was listening in a deferential way to the girl's merry chatter. At the gate they paused, the man lifted his hat in a parting salutation, as he held the gate for the girl to precede him; then bowing, he passed on, as if hurried, not observing the approaching carriage.

"This is our home; that is my husband going to his office," said the hostess.

"And you have another guest—or is the young lady a caller?" asked the speaker.

"That is Margaret, our eldest child. She and her father are great chums," replied the hostess.

At the daintily appointed tea-table, the youngest child, a bashful girl of seven or eight years, had the misfortune to drop and break a fragile piece of china. Her face crimsoned with distress, and the violet eyes lifted to her mother's face were large with gathering tears. The speaker winced, dreading discordant notes where all had been harmonious. "I hope they will only send her away in disgrace—poor little thing!" her thoughts ran. But even as she thought, with perfect courtesy the mother spoke the same conventional words of reassurance which she would have used had the honored guest broken the cup. Seeing the quivering lip of her cherished child—her guest from God—she added softly: "Mother knows you are sorry, dearest. Just let it pass, and overcome it;" while the father, with ready tact, engaged the speaker in conversation. The speaker was charmed.—*The New Crusade*.

She Thought of Papa

ALITTLE girl, before going out to a tea-party, was coached in conduct by a fond mamma. "You may take cake twice, if it is offered you; but if you are asked a third time you must say, with all possible politeness, 'No, thank you!'" On her return home she gave assurances that she had followed the instructions. "But," she added, "the servant brought cake to me a fourth time." "And what did you say then?" "Oh," was the startling rejoinder, "then I thought of papa; and I said, 'Take it away, and don't bother!'"—*Selected*.

A Dreadful Experience

A MAN was going home to his wife and family. It was growing dark. His road from the station was a lonely one, and he was getting along as fast as he could, when he suddenly suspected that a man behind him was following him purposely. The faster he went the faster the man went, until they came to a churchyard. "Now," he said to himself, "I'll

find out if he's after me," and he entered the churchyard. The man followed him. Vague visions of revolvers and garrotes grew upon him. He made a detour of a splendid mausoleum. Still the man was after him, round and round. At last, he turned and faced the fellow, and said: "What the dickens do you want? What are you following me for?" "Well, sir, do you always go home like this? I am going up to Mr. Brown's house with a parcel, and the porter at the station told me that if I'd follow you I should find the place, as you lived next door. Are you going home at all tonight?"—*Exchange*.

AT SUPPER TIME

Our little folks bring to the eventide meal
Minds filled with events of the day.
It is, "Teacher said this," and "Johnnie
did that,"
And so on, their eager tongues play.

It's "The arithmetic lesson was terribly
hard,"
"Mamma, I had to stay in recess."
"An' the teacher's too cranky to live," and
"O say!
You ought to see Janie's new dress."

Their father frowns down at his plate,
saying: "Come!
You children had better be still,
It's just about time you were seen and
not heard,
And of school we've about had our fill."

Our blue-eyed girl pauses, her red parted
lips
Droop down, and the light leaves her
eyes.
And "Harry boy" catches himself at
"O say!"
From both faces the eager light dies.

It was tiresome, their chatter, and papa
and I
Had often repressed it before;
But somehow this evening a thought came
to me
As I pondered the incident o'er.

Of what talk we grown folks? Of things
that have come
And gone, as the day took its flight.
And the talk of the children, if trivial to
us,
Then, what is our talk in God's sight?

Let us pause ere we check the gay chatter
that flows,
Relieving the heart's brimming store,
And give to the children this part of our
day,
To talk the day's happenings o'er.

—L. C. V., in *N. Y. Evangelist*.

BOYS AND GIRLS

THE STOCKING DUMPLINGS

MRS. C. F. FRASER.

SOMETIMES ten-year-old Mehitable Pilcher felt that the world was a hard place to live in. This depressing thought came to her on especially cold days when her mother was out charring and when the prospect of dinner was remote or even uncertain.

Mehitable's chief business in life was "minding" her brothers and sisters, or, more properly, keeping them in such a frame of mind that they would pay due attention to her mildly expressed wishes. As there was but a mere handful of Pilcher children—only Hesekiah, Selina, little Abraham, and baby Jeremiah—the neighbors, who were mostly poor folks like themselves, thought her task a trifling one, and frequently imposed on her good nature by leaving their own children in her charge.

Some days all the children, visitors included, cried with cold and hunger, but again when the sun was bright and the

supply of firewood fairly good, high spirits would prevail, and Hesekiah and Selina and Abraham and any visitors of talkable age would conjure up visions of delectable viands, such as baked potatoes cut open sideways and yellowed with melting butter, fried eggs smothered with well-browned slices of salt pork, or savory platters of rabbit stew.

These and other delicacies were divided into three classes: First, those that had been merely heard of and were known by ear; second, those that had been seen, and were therefore known by sight; and third, and highest of all, those that had been really eaten and were therefore known by taste, which was, of course, the best way of all. The fortunate individual who could claim knowledge of the third class was obliged to recount every sensation he or she had experienced from the moment of the first faint tickling of the palate until the last vestige of the delicacy had been swallowed. Hesekiah's graphic description of a slice of roasted turkey with dressing and gravy, which had come his way once, would have caused the mouth of the most fastidious epicure to water, though the lad admitted frankly that he depended more upon his imagination than on actual memory in filling in the details, as at the time his hunger had been so great that his sense of taste had scarcely been exercised at all.

One morning in early winter a kind-hearted neighbor left a bag of apples at the door. The voracious Hesekiah would at once have pounced upon his share of the unexpected treat, had not Mehitable retained her hold on the treasure. The bag held eight apples, and as but two visitors had joined the family group, there would be an apple apiece, and one over for the absent mother.

In vain the children clamored. Mehitable was determined that the apples should not be wasted as mere refreshments, but that a meal should be evolved from the gift. The potato basket was quite empty. A solitary crust rattled noisily in the bread-box, and the girl was anxious to make the apples "spend," or hold out, so that they would form a satisfactory midday dinner.

It was Hesekiah who thought of dumplings; and well he might, since he knew that juicy dainty in the third and highest degree. It seemed that Hesekiah had been signally fortunate in his experiences. Once upon a time when he had filled the great wood-box at a neighbor's house a generous slice of dumpling had been given him in payment. Tears of pure hunger gathered in his eyes, as in duty bound, but in direct opposition to the pressing claims of appetite, he urged this disposition of the gift.

Abraham and Selina and the visitors, who knew well that they would share in the coming feast, were heartily in accord with his decision. Hesekiah was an undoubted authority on all matters of taste.

And then came a most serious matter: How would one go about making a dumpling?

Hesekiah looked puzzled. "There was apple in it," he said, doubtfully, "all soft and sweet and spicy, and around it a wrapping of light doughy stuff."

Mehitable nodded.

"And how was it cooked?" asked

Selina, who was turning over the scanty store of pots and pans for a proper utensil.

"In a great cotton bag inside a pot," cried the boy, gleefully. "I remember the woman told me it had been boiling for three hours."

A black cloud of disappointment settled on the faces of the hungry children.

Three mortal hours! How could they wait so long? Besides, mother would be home in less than an hour, and the meal must be got by that time.

Mehitable sat down on an upturned box, and shutting her eyes and tightly pressing her thumbs into her ears to keep out the tumult, pondered the matter deeply.

"I have it, children," she cried at last. "Don't cry, Abraham. We are going to have dumplings after all. A big dumpling may take three hours, but single dumplings will get done in far less time," said Mehitable.

Hesekiah opened his mouth in amaze at this remarkable calculation.

"The slice you ate was cut from a large dumpling," explained Mehitable. "It was because it was so big and thick that it needed so much boiling. I shall make eight little dumplings, one for each."

"Not so very little, please, sister," pleaded Abraham, who, though quiet by nature, was now deeply stirred.

So they all went gaily to work. Hesekiah, Selina, and the visitors peeled the apples, taking care to cut off only the thinnest possible paring lest a taste of good material should be wasted, while Mehitable rolled a paste of flour and dripping.

There was no sugar, to be sure, but a drop of brown molasses went into the centre of each apple, and when Hesekiah shook his head over the absence of any spice for flavoring, Selina quietly persuaded baby Jeremiah to relinquish his cherished red-yarn ball. The rattle inside the ball, so its donor had stated, was a young nutmeg shriveled in its outer case. When the red ball had been cut open a dust from the fragrant brown spice was scraped into each dumpling.

Mehitable grew very thoughtful as she worked on. An unfortunate difficulty was confronting her. Where was she to find a pudding bag? She racked her head in vain. There had never been such a thing in the house, she was sure, and sighing she confided her trouble to Hesekiah.

"Would it do to tie them all up in separate cloths?" she asked, thinking that at a pinch she would be driven to tear up one of the three family pillow-cases.

Hesekiah eyed the dumplings meditatively.

"I'm afraid not," he said. "There'd never be room for them in the pot anyway, for they hang in the water and mustn't be allowed to sink, else they'll stick to the bottom and be all scorched."

At this a groan burst from the expectant children. The dinner seemed now further away than ever.

"We want a long narrow bag that we can tie up as we put each dumpling in," said Hesekiah, slowly. "Then we will lay a stick across the mouth of the pot, and the bag can hang down on both sides."

"May be a stocking would do," said Selina, promptly. Selina's suggestions were apt to be to the point.

"The very idea!" cried Mehitable. "There is a long white pair that have never been worn, by us anyhow, in the clothes box upstairs. They came with the rich relations' things," she added, in explanation, to Hesekiah. "They were too big for mother, and she never had time to cut them down."

Sure enough, the long stocking made an admirable pudding bag. The dumpling in the toe was speedily tied up with lots of room to swell. Then came another, and a string, and so on until eight dumplings were neatly packed away. By this time the water was noisily bubbling, and waving the unshapely limb in triumph around her head, Mehitable ran to the stove and suspended it in the pot.

The children gave a wild shout of delight at her achievement, and, with a sublime disregard for an old-time proverb, gathered about the stove and watched the pot boil for a good three-quarters of an hour.

When the tired mother came home, nearly empty-handed, the tasty dinner was quickly served, and she feasted with her children and the visiting children as happily as any lady in the land, for there was much of love and good-will at the humble table.

Of course the young visitors spread the tale of the stocking dumplings through the village, and at last it reached the ears of the very family who had sent the gift. So amused and interested were they over the enterprise and intelligence which Mehitable and her family had displayed, that they generously supplied apples until the pudding stocking and its mate, too, were literally boiled to rags.

Mehitable has grown from a self-sacrificing girl into a noble woman. She now fills a post for which her tastes and capabilities well fit her, for she is the house-keeper and heart centre of a great city orphanage where her children are all "visitors" in a sense, yet no new-comer is long at the home before the story of the stocking dumpling is told and well illustrated by a generous platter of steaming individual dumplings which vanish as if by magic before the hearty young appetites.

Mehitable takes a lively interest in the long, narrow pudding bags of unbleached cotton in which they are boiled.

"These do very well," she says to the cook with a half sigh as the thought of the far-off day when the toothsome dainty was invented comes back to her, "but no pudding will ever taste quite so good as a real old-fashioned stocking dumpling."

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THE SUNDAY SCHOOL

Fourth Quarter Lesson IV

SUNDAY, OCTOBER 28, 1900.

LUKE 15: 11-24.

REV. W. O. HOLWAY, D. D., U. S. N.

THE PRODIGAL SON

I Preliminary

1. GOLDEN TEXT: *I will arise and go to my father.* — Luke 15: 18.

2. DATE: A. D. 30, in January, probably.

3. PLACE: Perea.

4. HOME READINGS: Monday — Luke 15: 11-24. Tuesday — Luke 15: 25-32. Wednesday — Eccles. 2: 1-11. Thursday — Prov. 13: 1-15. Friday — 2 Chron. 33: 13. Saturday — Jer. 50: 1-7. Sunday — Hos. 14.

II Introductory

The younger son, only, figures in our lesson. The parable opens with his demand for his share of the inheritance. Home had become too tame for him. So he boldly asked his father one day to give him at once the share of "goods" which would naturally come to him in the course of time. The father complied, and "not many days after the younger son gathered all together and took his journey into a far country" — away from his father's eye and the reproachful associations of his childhood. There was nothing to restrain him now. He had money to purchase every gratification. Fair-weather friends thronged around him with their flatteries. The cup of pleasure was pressed brimming full to his lips — and he drained it to the last drop. He tasted every joy, lavished his means freely — "wasted his substance in riotous living."

The spasm was soon over. It did not take long for the young man to run through his patrimony. He found himself at last penniless, alone, destitute. Worse than all, the "far country," which he had preferred to his home, was suddenly visited with famine. "He began to be in want" — he who had fared sumptuously from his youth up. Day by day the famine grew. Something must be done quickly, or life with him would cease. He looked around him for employment, and found it at last — the lowest, most menial, most degrading possible — a swineherd. Out in the open fields, clothed probably in rags, with no companions but the filthy, disgusting brutes which he was compelled to tend, pinched with hunger, and willing even to stay his cravings with the coarse carobs "which the swine did eat" — was this he who a short time ago was dressed in linen and purple, and whose days had been a constant round of feasting and indulgence? Had he really come to this? And if so, can there be found "a more striking image of the inconceivable wretchedness into which sin drags a man down?"

"He came to himself" at last. The spell was broken. He began to remember his father's house. It was far away, and he blushed for very shame as he reflected on what he once was, and what he had become; but he remembered that the servants — the hired servants even — had "bread enough and to spare," while he, a son, was perishing with hunger. Back upon him began to troop the memories of

his boyhood and of his father's love, and deeper and more poignant grew his sorrow that he had ever grieved that father's heart, or forsaken that father's home. He no longer thought of seeking other employment in the far country; no, he would arise and go to his father. He would go just as he was and beg only a servant's place in the home of his birth. So he returned, broken-hearted and contrite, plodding his weary way till he came in sight of the well-remembered home. No one would know him, he thought, a beggar in his rags. But the father's eyes were looking out from the window, and the father's heart gave a great throb of compassion as he recognized the form of his long-lost boy. In a single glance he read the whole story of his sinful wanderings. He does not wait for his wayward son to come to the threshold. He does not prepare a set speech of cold upbraiding or still colder welcome. No, he is out of his house in an instant, and running as fast as his aged limbs will carry him. And now they meet, and the father's arms are around the prodigal, and his lips are telling in their own silent but pathetic language how constant the father's heart has been during all these years. And the poor boy begins the confession which he had rehearsed to himself in the far country: "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." But he is not allowed to say the whole of it. His father cuts him short. Before he has time to articulate, "Make me as one of thy hired servants," the father is calling for the best robe to put on him, a ring for his hand and shoes for his feet, and servants are hastening to kill the fatted calf and spread the merry feast.

III Expository

11. A certain man — representing God, the Almighty Father. "The two parties standing in the foreground of the parabolic mirror are the scribes and Pharisees as the elder son, the publicans and the sinners as the younger; all Jews, all belonging to God's family" (Alford). The parable may, however, be extended so as to make the elder son represent the Jews and the younger the Gentiles. Van Oosterzee comments: "Strictly speaking, both the sons here sketched are lost — the one through the unrighteousness which degrades him, the other through the self-righteousness which blinds him."

12. The younger — the more easily influenced of the two. The portion of goods — one-half of what would come to the elder son (Deut. 21: 16). Trench explains this unfilial demand as "the expression of man's desire to be independent of God, to be a god to himself (Gen. 3: 5), and to lay out his life according to his own will and pleasure." Divided unto them — indicating a compliance on God's part, based on man's free will. If a man thinks there is anything better than to dwell at home with the heavenly Father, he is permitted to make the trial.

The sinner's demand is, "Give me my portion of goods;" the Christian's prayer is, "Give me day by day my daily bread" (Abbott). — He will let the young man discover, by bitter experience, the folly of his request. Such is the dealing of God. He has constituted man a spiritual being, that is, a being with a will; and when His service no longer appears a perfect freedom, and man promises himself something better elsewhere, he is allowed to make the trial. He shall discover, and, if need be, by most pain-

ful proof, that the only true freedom is freedom in God; that to depart from Him is not to throw off the yoke, but to exchange a light yoke for a heavy one, and one gracious master for a thousand imperious tyrants and lords (Trench).

13. Not many days after — not immediately; there was a pause before the departure. He must have reflected that he had now in his hand the capital for a safe and honorable business, the vantage-ground from which to enter on a useful and successful life. For a day or two he seems to have felt it, but the seductive attractions of licentious pleasure were too much for him. "The apostasy of the heart often runs before the apostasy of the life." Gathered all together. — This seems to mean the deliberate gathering-up of a sinner's energies and powers in the willful purpose of spending them henceforth for himself alone. A far country. — A sinner desires to get as far from God as possible. Wasted — misused his powers. "The worldly life is always a wasteful life; he that gathers not with Christ scattereth abroad; and he that gathers not for eternity lives unsavagely and dies a pauper" (Abbott). Riotous. — Both in Latin and Greek the original word expresses "the utmost abandonment of character; and is, in fact, the original of the word 'sot'" (Whedon).

Do you see that young man of high spirits and assured mien, full of generous impulses, carried away by a thoughtless enthusiasm, for whom almost everybody has a good word, about whom there can be many tales told of his quick and graceful courtesy, and of the money that he has squandered in gifts of romantic generosity? A little gay, to be sure, men say, but he is so good-hearted; he is no man's enemy but his own. He would not hurt a worm; he will be sure to see his folly, and it will be all right with him by and by. Ah! that is he, the very embodiment of the younger son before us (W. M. Punshon).

14. Spent all — literally, "squandered all." Famine. — This was an unfortunate addition to his woes. The sinner can never forecast either the consequences of the prodigal expenditure of his powers, or the possible emergencies which may arise at the moment he discovers himself beggared by his folly. In want — conscious emptiness of soul; "an aching void;" a famine of truth and love, and of all whereby the spirit of man lives" (Trench).

15. Joined himself — fastened himself, as a sort of parasite — so the original word

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implies. **Feed swine.** — The swineherd was regarded as an unclean character, holding the same position among men that the swine does among animals. He was not allowed to enter the temple, or even go near it. "Cursed is he who feeds swine" was a Jewish malediction.

Our Lord gives us a hint here of that awful mystery in the downward progress of souls, by which he who begins by using the world to be a servant to minister to his pleasures, submits in the end to a reversing of the relationship between them, so that the world uses him as its drudge. He becomes cheap in the sight of that very world for the sake of which he has forfeited all (Trench).

16. Would fain, etc. — Two interpretations are given of this passage: 1. That he would have "filled his belly," had he been allowed to, but was not; 2. That he would have "filled his belly," and did, only that such food did not really fill his belly, i.e., did not satisfy his raging hunger. An immortal man cannot truly feed on swine's food. **Husks** — literally, "little horns," the horn-shaped pods of the carob tree, a very common tree in Syria, sometimes called "St. John's bread" because of the tradition that John the Baptist ate them. Pliny speaks of them as the food of pigs. The poorer classes sometimes fed on them. **No man gave** — either these pods, or proper, satisfying food, according to which of the above interpretations is adopted.

He who would not as a son be liberally treated by his father, is compelled to be the servant and bond-slave of a foreign master; he who would not be ruled by God is compelled to serve the devil; he who would not dwell among brethren and princes is obliged to be the servant and companion of brutes; he who would not feed on the bread of angels, petitions in his hunger for the husks of the swine (Trench).

17. Came to himself. — He had been "beside himself." Sin is a madness. Says Altord: "The most dreadful torment of the lost will be this coming to themselves when too late for repentance." **He said.** — In this, and the succeeding verses, every element in the experience of a true repentance is clearly traced: Consciousness of sin, resolution of repentance, abandonment of sin, return to God, confession to Him without palliation or excuse, consecration to His service (Abbott). **Hired servants** — either those who serve God in the spirit of bondage, or those who, like the Gentiles, were regarded as adopted members of the family. As a Jew, the younger son has "a natural-born sonship." **Perish with hunger** — self-destroyed; it was his own fault that he, a son, should find himself starving, while the servants reveled in abundance.

18, 19. I will arise — an act of volition, repentance passing into action. He had been probably sitting on the ground revolving his condition. **I have sinned.** — Confession is a sign of true humility and of repentance. **Against heaven** — "unto heaven." **Before thee** (R. V., "in thy sight"). — Says Abbott: "The sense of sin against God swallows up all other and lesser thoughts of sin." **No more worthy** — a true statement: he had wickedly forfeited the privileges of sonship. **Make me as one, etc.** — He felt that he deserved nothing better; hardly even that.

20. He arose. — "The tenderness of the father's heart would not have saved the son from dying of famine, a miserable swineherd, if he had not arisen and gone to his father" (Whedon). **Great way off.** — Probably as he drew near he felt so ashamed and distrustful that his steps lingered. **His father saw him** — was probably watching daily for his return. **Ran.** — "God maketh greater haste to the sinner than the sinner doth to God" (Farindon). **Kissed him** — the sign not merely of affection, but also of peace and reconciliation (Gen. 33:4; 2 Sam.

14:33). He "kissed the past into forgetfulness" (W. M. Taylor).

21, 22. The son said, etc. — The father's love was too much for him. He could not finish the confession, could not ask to be made a hired servant as he had proposed to do. **Bring forth.** — R. V. adds the word "quickly." **Best robe** — not the old garments which he had worn while at home, but the robe reserved for the most honored guests. The sinner's "filthy rags" are stripped off when he returns to God, and "the best robe," "the robe of righteousness," is thrown around him. **Ring . . . shoes.** — The seal ring and shoes were signs of his being a free man, and not a slave. Thus he was more than reinvested with the privileges which he had forfeited.

To bestow a ring was accounted, in Oriental lands, one of the highest marks of favor; as when Pharaoh took off a ring, and put it on the finger of Joseph. In wedlock it is the chosen emblem of love bestowed and love received. More than this: it is the seal of the Holy Spirit's regenerating work. A seal is used to mark anything as genuine; and when a new convert feels the Spirit's influence in his soul, he has an internal witness to the genuineness of the change. A seal is also used to designate property. True conversion stamps a penitent believer as belonging to a new owner. He can say "I am Christ's." Another use of the seal is to make anything secure. A seal on a house-door in Eastern lands makes the house safe; a seal on a will attests the validity of the document. A true believer's ring implies all these blessings (T. Cuyler).

23, 24. The fatted calf — the particular, reserved delicacy of the house. Nothing is too choice for the happy father to bestow upon the returned wanderer. **Was dead** — in trespasses and sins; an exile from his father's house, and to all intents lost to the family circle at home. His return was like a resurrection.

IV Illustrative

I might speak also of your perpetual irritations, your fits of anger, your animosities, your jealousies, your gloomy hypochondriac fears. These all, at bottom, are the disturbances of hunger in the soul. How certainly is the child irritable when it is hungry! Even the placidity of infancy vanishes when the body is ravening for food. So it is with man. He is irritable, flies to fits of passion, loses self-government, simply because the placid state of satisfaction is wanting in his higher nature. He is out of rest because of his immortal hunger. Three-quarters of the ill-nature of the world is caused by the fact that the soul without God is empty, and so out of rest. We charge it, more often than justice requires, to some fault of temperament; but there is no temperament that would not be quieted and evened by the fullness of God (Bushnell).

How to Help the Pastor

Score these twenty things for *your pastor* and he will be successful:

1. Encourage his strong points and fortify the weak ones.
2. Leave as much of his human nature as is sanctified to godly exercise without let or hindrance.
3. Cover what is not sanctified by your fervent, effectual prayers.
4. Meet generously the "benevolent enterprises" of the church.
5. Pay your church dues as God hath prospered you; if little, at the first opportunity; if much, by that much the sooner. (*To pray and pay* are faith and works with but a letter's difference between them — old, but true.)
6. Attend the preaching of the Word Sabbath morning and evening.
7. Attend the weekly prayer-meeting, lest by your absence it may prove *weakly*.
8. So live with Christ that you will have an experience and the exhortation to attend religious services will be unnecessary.
9. Find *some* place regularly in the Sunday-school.
10. Be with him in seasons of revival. These are the times that try his soul. Be found where the fight thickens and the enemy presses sorely.
11. Sift the wheat of his sermons without flattering him and give the chaff to the winds without letting "the left hand know what the right hand doeth" — Christ's symbol of secrecy.
12. Have family prayer, and let him know it.
13. Line the complaining lips with the gold-leat of silence.
14. Meet him at the parsonage, upon his return to you from Conference or Assembly, with a hearty welcome.
15. Drop in on him at his leisure moments for a short, friendly call.
16. Be free to let him call where he can do the most good. No monopolies in the pastorate, save for the unsaved.
17. He has sympathies; do not necessarily tax them. He has a stomach; do not let him into the secret by swamping him with your "sumptuous fare."
18. *Talk about and talk up* church matters; think over them until you can say: "There is no church like our church and no pastor like our pastor."
19. Be as religious as possible and as cheerful as religious.
20. Finally, rejoice with him when he rejoices and weep with him when he weeps. Score this for him, and our word for it, he will be successful; otherwise you may seriously doubt his call to the ministry. You will have delivered your own soul. — *Selected.*



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OUR BOOK TABLE

The Infidel. A Romance. By M. E. Braddon. Harper & Brothers : New York. Price, \$1.50.

The advertisement does not misrepresent when it calls this "a strong picture of the early days of Methodism, a dramatic love story of the times of the great Wesleyan revival in England, without doubt the best of the recent works of this popular author." We are not surprised that the first edition is exhausted immediately. Many other editions will doubtless be called for. There is power in the book, in every chapter of it, and also polish. It gives a very vivid picture of fashionable life in London one hundred and fifty years ago. It shows forth accurately and brightly the never changing, ever-changing depths of the human heart. There are several novel situations very skillfully managed.

The Methodist part of the book will satisfy, we think, the people of that persuasion. The movement is fairly, even sympathetically and enthusiastically, treated. All the references to it are correct historically and in good taste. The great leader appears a number of times, and always to advantage. Even the letters which purport to come from his pen are characteristic and very creditable. His management with the "infidel" is full of tact, catholicity of spirit, earnestness of feeling. His preaching, also, and the contrast between it and Whitefield's—a specimen of the latter's is given—is admirably drawn. The main hero of the book, George Stobart, is a Wesleyan lay preacher who had been, before his conversion, an officer in the army. He is a mixed character, with elements of strength and weakness, but on the whole, in spite of a sad fall, comes out well.

What of the "infidel?" She is indeed a profound study that will deservedly attract much attention. The handsomest woman in London, daughter of an adored father who was a renegade clergyman and who brought her up on Voltaire, possessing great wealth, and so enabled to taste to the utmost the joys of high society, sickening of it all, craving something which the world cannot give, victorious over fierce temptations though unsupported by divine grace, possessed of the noblest natural qualities, although without faith in God or trust in Jesus, she comes at last to experience gradually, as the result of many influences—earthly disappointment, sickness, heartache, work among the poor, contact with genuine Christians, reading of the Bible, the influence and wise words of Wesley—a great change, so that in the end, although her intellectual grasp of truth, owing to early influences, is still somewhat nebulous, even Wesley is able to write: "I would hazard my own hope of heaven against the certainty of her everlasting bliss, for never did I know a better Christian." The tendency of the volume will be wholesome, broadening to the mind, stimulating to the heart. It is a good specimen of the modern high-class historical novel, with so many of which we are now being favored.

The Wesley Year-Book; or, Practical Quotations from the Rev. John Wesley, M. A. Selected and Compiled by Mary Yandell Kelly. Barbee & Smith : Nashville, Tenn.

We give this book hearty and grateful welcome. The compiler has done her work with discriminating taste and good judgment. We wonder that some one has not traversed this rich soil before.

Flashes of Wit and Humor. By Robert Waters, Author of "Intellectual Pursuits," etc. Edgar S. Werner Publishing & Supply Co. : New York. Price, \$1.

This book is a brief study of some of the best things of the brightest minds, and contains repartees and amusing and humorous

utterances told in a genial and chatty way. To the man or woman who is wearied with business cares or hard work this book will prove a benefaction; for, like a chat with a bright, cheerful, humorous friend, it is just the thing to afford relief and refreshment to mind and body.

Squirrels and Other Fur-Bearers. By John Burroughs. With Fifteen Illustrations, in Colors, by Audubon, and a Frontispiece from Life. Houghton, Mifflin & Co. : Boston and New York. Price, \$1.

Who can write of animals like Burroughs? He is still the unrivaled specialist in his own lines. He tells of his study of and companionship with the squirrels, the chipmunk, woodchuck, rabbit and hare, muskrat, skunk, fox, weasel, mink, raccoon, porcupine, opossum and wild mice. There are also chapters on "Glimpses of Wild Life" and "A Life of Fear."

The Art of Breathing as the Basis of Tone-Production. By Leo Kofler. Edgar S. Werner Publishing & Supply Co. : New York. Price, \$2.

When a method of singing published first in America is translated into German and published in Germany, the book must be of exceptional merit. Mr. Kofler's book has achieved this distinction, and has also reached its fifth American edition. It is a book pre-eminently for singers—thorough, yet concise. It abounds in exercises given in detail, with explicit directions, telling what to do and what not to do; positions illustrated by cuts; numerous music illustrations, and complete vowel and consonantal tables arranged for practice, with minute and clear explanations of the right formation of every letter of the alphabet.

Speech-Hesitation. By E. J. Ellery Thorpe. Edgar S. Werner Publishing & Supply Co. : New York. Price, \$1.

Dr. G. Stanley Hall, president of Clark University, says that Mrs. Thorpe's "method is laid on a definite and correct conception of the most common causes of the difficulty, and seeks by a rational and systematic method to remove them." Dr. Hall has made a special study of child-life, and is well qualified to pass judgment on a book that treats of stuttering, stammering, and other vocal defects. The book corrects fallacious theories in regard to the nature and cause of speech-hesitation.

Illustrative Notes. A Guide to the Study of the International Lessons. With Original and Selected Comments, Methods of Teaching, Illustrative Stories, Practical Applications, Notes on Eastern Life, Library References, Maps, Tables, Pictures, Diagrams. 1901. By Rev. Thomas Neely, D. D., and Robert Remington Doherty, Ph. D. Eaton & Mains : New York. Price, \$1.25.

These Notes on the current Sunday-school lessons have become a well-known standard, and need only to be announced.

A Series of Meditations on the Ethical and Psychological Relation of Spirit to the Human Organism. By Erastus C. Gaffield. Edited by J. F. C. Grumine. Published by the Order of the White Rose, Syracuse, N. Y.

This is a treatise upon philosophical and occult science that will lead the average reader into inexplicable mystery and mystification.

Magazines

The October issue of the *International Journal of Ethics* is a strong and pertinent number. The following topics are treated ably and comprehensively: "National Ideals: Conscious and Unconscious;" "Medical Ethics," "Is Commercial Integrity Increasing?" "The Relation of Ethics to Evolution;" "Truth-Seeking in Matters of Religion;" "The Ethics of Tolstoy and Nietzsche." There are a large number of critical reviews of important current volumes. (*International Journal of Ethics* : Philadelphia.)

Those who desire to read a strong and candid presentation of both sides of the presidential campaign will turn to the October *North American Review*, where, under

the head, "Bryan or McKinley? The Present Duty of American Citizens," there is a comprehensive grouping of opinions: "For Bryan" — Adlai E. Stevenson, Senator B. P. Tillman, Edward M. Shepard, Richard Croker, and Erving Winslow; "For McKinley" — Postmaster General Charles Emory Smith, Senators Hoar, Platt and Stewart, and Andrew Carnegie and James H. Eckels. Under the head of "Great Religions" T. W. Rhys Davids writes upon "Buddhism." There are a half-dozen other important papers. (New York.)

The *Methodist Magazine and Review* for October contains "The Tragedy of the Dent Blanche," and a sketch of the "Azores," beautifully illustrated, as are also articles on "Kenilworth Castle and its Memories," "Tasso, or the Miseries of Genius," a sketch of Dr. Grenfell's "Deep-Sea Mission," and an article on "Chaucer and Wyycliffe." Character studies are given of Mary Carpenter, the distinguished philanthropist; of Isaac Sharp, the famous Quaker missionary; and of Beethoven, the great musician. (William Briggs : Toronto.)

The leading contributions in the October *Missionary Review of the World* are: "The Mysteries of God's Providence in China," by Rev. Dr. A. T. Pierson, editor-in-chief; "Government Protection for Missionaries," by Dr. J. T. Gracey; "The Greek Church of Russia," by Budgett Meakin; "The Missionary Question in China," by Hon. Charles Denby; "Bible Translation and Distribution," by Canon W. J. Edmunds; "Reorganization of Medical Missionary Work," by Rev. Levi B. Salmans, M. D. (Funk & Wagnalls Co. : New York.)

The leading papers in the *Biblical World* for October are: "The Purpose and Plan of the Gospel of Luke," by Ernest

AMONG THE CLERGY

Coffee Being Replaced by Postum Food Coffee

"I am the wife of a minister. About three years ago a warm friend, an exemplary mother and the conscientious wife of a minister, asked me if I had ever tried giving up coffee and using the Postum Food Coffee. I had been telling her of my excessive nervousness and ill health. She said: 'We drink nothing else for breakfast but Postum Food Coffee, and it is a delight and a comfort to have something that we do not have to refuse the children when they ask for it.'

"I was surprised that she would permit the children to drink even the food coffee, but she explained that it was a most healthful beverage and that the children thrived on it. A very little thought convinced me that for brain work, one should not rely upon a stimulant such as coffee is, but should have food and the very best of food.

"My first trial of Postum was a failure. The maid of all work brought it to the table lukewarm, weak, and altogether lacking in character. We were in despair, but decided on one more trial. At the second trial, we faithfully followed the directions, used four teaspoonsfuls to the pint of water, let it boil full fifteen minutes after the real boiling began, and served it with rich cream. It was delicious and we were all won.

"I have since sung the praises of Postum Food Coffee, on many, many occasions and have induced numbers of friends to abandon coffee and use Postum, with remarkable results. The wife of a college professor said to me a short time ago that nothing had ever produced so marked a change in her husband's health as the leaving off of coffee and the use of Postum Food Coffee." Edith Smith Davis, Appleton, Wis.

D. Burton; "The Principle of Adaptation in Revelation," by Rev. G. S. Rollins; and "Occupations and Industries in Bible Lands," by Dr. E. W. G. Masterman. The last paper is illustrated, and is especially helpful to Bible students. (University of Chicago Press.)

— The special features of the *American Monthly Review of Reviews* for October are a character sketch of Adlai E. Stevenson, the Democratic and Populist candidate for the Vice-Presidency; a sketch of Lord Russell, the late Chief Justice of England, by W. T. Stead; and a series of papers written in reply to the question, "What could Mr. Bryan do if elected President?" In the "Progress of the World" there is full and impartial treatment of the issues of the campaign as presented in the letters of acceptance of the candidates, and the usual résumé of domestic and foreign events of the month. (Review of Reviews Co.: New York.)

— H. McBean Johnstone's article upon "Baby-Photography for Amateurs," in the October *Photo Era*, is enriched by several beautiful child faces. "The New Movement in Photography" is the subject of Herbert Whyte Taylor's luminous paper. Dr. R. W. Shufeldt describes "Special Methods in Fish Photography." The illustrations this month are exquisite bits of work, especially "October Days," "Wild Aster," "The Duck Pond," "A Brace of Partridges." The frontispiece (detached), "The Smoker," is one of George H. Van Norman's photographs. (Photo Era Publishing Company: 170 Summer St., Boston.)

— In the October number of *St. Nicholas* some wonderful things are described — Saturn as seen through the great telescope in Lick Observatory, "A Yacht Race in the Clouds," "A Boat that Pulls itself Upstream," and "White Magic in a Bicycle Wheel." R. Van Bergen writes a letter explaining the situation in China; "Two Dogs I have Known" are described by Mrs. C. V. Jamison; "Pretty Polly Perkins" says good-by this month; and there are short stories and verses and pictures besides, all of absorbing interest. (Century Company: New York.)

— In *Frank Leslie's Popular Monthly* for October, "Admiral Philip's Diary," consisting of extracts from a private journal kept by the late Admiral early in his career, will be eagerly read by all who loved and admired this good and brave man. Clifton Johnson conducts us to "The Home of Jeanne d'Arc;" Domremy and its environs being beautifully delineated by pen and photograph. Prof. Dallas Lore Sharp tells a blood-curdling story of "A Panther in a Pulpit." "The End of the Battle" is a posthumous story by Stephen Crane. There are, besides, articles of current interest upon Russia and China, with stories and poems, and new chapters in the serial, "A Hazard of Hearts." (Frank Leslie Publishing House: 141-147 Fifth Ave., New York.)

— Dante Gabriel Rossetti's striking picture, "Mary Magdalen with the Alabaster Box," photographed from the original painting, is given as the *Critic's* frontispiece this month. The leading articles are: "Conspiracy as a Fine Art," Andrew Lang; "Furness's Edition of Shakespeare," W. J. Rolfe; "Side Lights on Hans Andersen," Edmund Gosse; "Caricaturists Caricatured," Rupert Hughes; "In Maddest Boston," Gelett Burgess; and a complete story by Mrs. Henry Dudeney, author of "In Folly Corner." (Critic Company: New Rochelle, N. Y.)

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Literary Notes

— Paul Leicester Ford, whose marriage has just occurred, had sold of his last novel, "Janice Meredith," 243,000 copies on the day of his wedding. Ten thousand more were then on press.

— E. P. Dutton & Co. announce a beautiful handy edition of the *Life of Dante*, by E. H. Plumptre, Dean of Wells, edited by A. J. Butler.

— The *Bookman*, published by Dodd, Mead & Co., has been awarded a gold medal at the Paris Exposition.

— "King Stork of the Netherlands" is the title of the new historical romance by Albert Lee, author of the successful "Gentleman Pensioner," which is published by D. Appleton & Company.

— Something new in children's gift-books has just come from the press of Fleming H. Revell Company under the title of "Chinese Mother Goose Rhymes," translated and illustrated by Prof. Isaac Taylor Headland, of Pekin University.

— Sixty thousand pounds of paper have been received at Harper & Brothers' to be employed in the one-volume edition of "Eleanor." The paper, if placed one sheet upon another, would make a tower 550 feet high. If these sheets were placed end to end in a straight line they would extend for about 1,000 miles. In all about 5,000,000 square feet of paper will be printed over.—*N. Y. Times*.

— Little, Brown & Company have just issued a stirring story for boys, entitled, "Scouting for Washington," by John Preston True. Mr. True's previous book, "The Iron Star," has been placed on the list for supplementary reading in Boston schools, and is also used in schools in Chicago and elsewhere.

— "A New Way Around an Old World" is a volume of travels by Rev. Dr. Francis E. Clark, president of the Christian Endeavor Society, which Harper & Brothers have in preparation.

— The New Amsterdam Book Company announce the only complete edition of "Grimm's Fairy Tales," with new and striking illustrations.

— "Dr. Dale" is the title of a novel by Marion Harland and her son, Albert Payson Terhune, published by Dodd, Mead & Co. The action of the story takes place in the oil lands of Western Pennsylvania.

— The "Marble Faun" can be had in a variety of forms to an extent true of almost no other modern work. But a new edition is announced by Messrs. Houghton, Mifflin & Co. — a single volume printed from large type, having sixteen full-page half-tone illustrations of views and statues and buildings that most attract visitors in Rome.

— The *Churchman* of New York printed as a serial "Fortune's Boats," by Barbara Yechton, which Messrs. Houghton, Mifflin & Co. publish. The story is one of five

sisters who live with their widowed mother in a New York flat.

— A new author, whose first novel, "The Bennett Twins," is published by the Macmillan Company, is Miss Grace Marguerite Hurd, a daughter of one of the literary editors of the *Boston Transcript*.

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A thoroughly useful and attractive book, treating of Poetry, History, Fiction, Economics, Biography, Essays and Criticism. The names of the writers guarantee the scholarship, ability, and practical value of the book.

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A Tale of the Jersey Ship and the Jersey Shore in the Days of the Revolution. By EVERETT T. TOMLINSON, author of "Boys of Old Monmouth" and "A Jersey Boy in the Revolution." With illustrations. Crown 8vo, \$1.50.

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The Mastery of Christ

(Continued from Page 1325.)

hearts. Life is mounting the throne of privilege. Kingliness is becoming kindness. Power holds pity in its hands. Might and majesty have become the servants of the weak. "Jesus knowing that the Father had given all things into His hands and that He was come from God and went to God"—finer vision than that no one has seen. It is based on reality, not fancy. Memory, self-consciousness, assurance, are all there. It is the vision of experience, such as the heir-apparent has. He remembers the King and the kingly estate. He holds in His hands the power of the realm. He knows whence He came, knows who He is, knows whither He goes. Uncover your heads again, bow your hearts! There is a new lesson in the world. Let the sons of kings take notice. Let czars and emperors study this new logic. It is the strongest conclusion ever drawn from a premise. The banks of logic are overflowing with life. Vision is becoming practical and human. The supernatural is on foot among the lowly. "He riseth from a supper, and layeth aside His garments; and He took a towel, and girded Himself. Then He poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded."

And this after all is the final test of truth and vision—their relation to life. The test is not academic or logical, but vital. The mystic has often been a practical fool, just as the religionist has often been a formalist. The strife has ever been to keep truth and life somewhere near together, worship and work from becoming separate. The professional class like the priests in the old days have always tended toward professionalism. Yet Arnold was not far wrong when he said that life is three-fourths conduct. The problem is to keep that practical, ethical three-fourths vitally leavened. It is easy to live in the clouds, it is hard to plod along the dusty highway; easy to be a visionary, common to be a drudge. But it is the glory of Jesus that He brought His ideals and visions into common life, making them vital, making it radiant.

They do greatly err who regard the Bible primarily as a philosophy of existence or a theory of life. It is the least academic of all the books. The Bible is not the product of speculation nor of dreaming. Its deepest note is the historical note, as its chief figure is a living Person. Those old Hebrews lived their lives under the hand of God, and the Old Testament tells the story. The first Christians fought, saw, experienced, were persecuted, were caught up into the third heavens; saw the Man of Nazareth walk, eat and sleep, and saw the heavens opened, heard strange voices out of the sky, and the New Testament was born. But like every other great literature, it springs out of life. It has the historical origin and must meet the ethical test. The Bible is not tame and colorless, but is shot through with human interest and passion. Its history is the record of man's life and God's ways with him; its poetry expresses the immortal longings of men, their hopes, their fears, their failures, their victories, their eager questionings, their undying faith; its biographies have every human mark upon them, its chief biography the most human of all. "It belonged to other men to have characteristics, it belonged to Him to be universal."

Professor Nash has brilliantly described how the prophets, "the men through whose experience the mind of God opened itself to the world, walked in the highway of history, the main traveled road of the com-

mon life." The prophet of the Old Testament, like the Master of the New, was utterly unlike the philosopher of Greece or the sage of the Hindus. There was nothing of the specialist, or the quietist, or the hermit, about him. The quietist can dwell apart and dream; life must not disturb him. But the prophet sees his visions in the open air, when his people pass into bondage, when they cease to lead the moral life, when religion becomes a formality. The prophet sees his visions in the full noonday, when "the strenuous life" is upon him. He gets his talk of celestial glory, ascending angels, opening heavens, descending doves, cloven tongues, third heavens, and New Jerusalems all mixed up with talk of conduct and duty, righteousness and justice, the common life, international alliances, corrupt practices, unworthy politics, immoral lives. It was not a long step from the pentecostal baptism to a new relation between men. Consciousness of God made them intensely conscious of the ethical conditions surrounding them. "Through his living relationship with the living energy of the Eternal, the prophet felt that he was a spirit. And once become a spirit, his life touched and cleansed by divine fire taken from the hearth-fire of God, he felt himself divinely constrained to go upon God's errands among his people. The prophet laying hold of the earnestness of God became himself profoundly earnest in his dealings with contemporary society." "The way of the prophet is the way of history. His inner life has no significance which history does not share."

Now see how all that has its supreme illustration in our Master. What things He must have remembered, what things He must have seen, what things He must have foreseen! Surely if any one might, He might give Himself up to a life of contemplation. He might have been a nature student, dwelling with birds and flowers far away from the fisherman's net and the leper's want. He might have held His holy communions and let the tide of society, foul and corrupt, rush by without notice. But how different it all was! On that immortal day when He opened the roll He linked forever for Himself and for us the descent of the Spirit and the holy anointing with release to the captives and recovery of sight to the blind. The Spirit descends; that gives Him and us the holy power, the enduring vitality, the grand air, the lofty carriage, the magnificent horizon. The Spirit descends upon Him and upon us, and we walk the earth with imperial majesty and divine humility, clothed in light and robed in white. But we walk the earth, we walk the earth, we walk the earth. And the earth echoes the tread of weary feet, the cries of the wronged, the sighs of the oppressed. The life of the Spirit and the life of men are "indissolubly joined." Ethics lies close to vision. Duty is near to baptism. Oh, men of white robes,* follow the great White Captain in the fellowship of the Spirit and the fellowship of service! If you miss the first, you are powerless for the second. If you scorn the service, you lose the vision.

Obedience to the Master saves both the spiritual and the ethical life. In Him they seem to be one. He held His visions with unfailing sanity and undertook His tasks with unwavering courage. He escaped both folly and feebleness, fanaticism and helplessness. He held His ideals not alone in the moonlight, but in the sunlight. He preserved the bloom of the Eternal while He walked in the highway. He walked life's dusty roads, remembering whence He came and whither He went. The life of toil belonging to the Saviour of men and society was glorified by the life of the Spirit. He wore no halo about His head, but ever

and again He heard the words, "Thou art my Son." I want you to waken that music in your own soul. He was spiritual, He was vital. And one is your Master even Christ. I know of no other way to unite the life of the Spirit and the ethical life except in that new life described in the words: "Ye are complete in Him." That keeps life's path ever open toward the throne and toward the man. He kept Himself whole-hearted while saving men who had lost heart. He held fast His ideals in the slums among the mean and wicked. He lived the life of the Spirit in the midst of sin and brutality. And the modern minister must follow Him in this. Men of prayer by night must be men of power by day. The ransomed and redeemed of the Lord must ransom and redeem modern society, building the new kingdom among men with the confidence of one who has seen the face of the King.

"The French Revolution became an immeasurable tragedy for want of a masterful mind." Our own times are big with opportunity and with peril. This is no time for weaklings or for self-seekers. The world struggle involving all the great nations is larger than it looks. The revival of Machiavellianism in modern politics is a retrogression, not an advance. Sound results are not secured by unsound ethics. Nations cannot go wrong and come out right. Cotton was not king. Neither iron, nor silver, nor gold, is king. Christ only is King. And He scorns our bargains with wrong, our compromise with toil, our fear in face of toe. Russia seeks to rule the world. Old China with its millions seeks to establish its empire everywhere. England and America gradually extend their sway. But this is not the end of history's movement. Every one of these efforts is moved by some selfishness or pride. Neither selfishness nor pride will finally rule the world. The kingdom that cannot be moved is the kingdom of downright righteousness and undying love. Its force is the force of goodness and love. Its might is perfect right. Its power is the compulsion of the gospel of sacrifice and sympathy. Its ruler is the Man with the seamless robe, who made no bread for Himself, but made abundance for the multitudes; the Saviour not of self, but the Saviour of men. This is the final outcome of the new obedience to which we are called. One is your Master. It takes courage to live clear up to a truth like this. But here He stands, living illustration,

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"O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine."

More than five hundred degrees have been conferred by this University upon men who have completed their studies in this School of Theology. These men have gone into every land where Christ's church is planted. Five hundred men! A smaller number than that held the pass at Thermopylae. A smaller number than that captured the heights at Lookout Mountain. A smaller number marched out of the Establishment in Scotland, with Chalmers at their head, to make a free church. A smaller number of Waldenses fought their way back under Arnaud, through incredible hardships, to recapture the Piedmont valleys for liberty and truth. Gideon's band was smaller than that. The Light Brigade contained only a few more than this. It is seven times the seventy and forty times the twelve. It is five times the number of those who came in the "Mayflower." Five hundred men with degrees from this dear old school! And some of them heard Warren's address on the withered hand. And many of them heard Latimer pray that we might be saved with the power of an endless life. What would have happened in this world if these five hundred — all of us — had lived clear up to this superlative word — One is your Master? If all of us had lived clear up to this life of the Spirit and life of service? Let us have one blazing generation of obedience to the Master.

A friend found Lowell studying Dante, and said to him: "Still studying Dante?" "Yes," said the poet, "always Dante." So at last here, always the Master. I hope you are entering this fellowship knowing that this service is a rapture. This yoke is easy, this burden is light. The slaves of our Master are free; bondage to Him is liberty. Here, then, in this sacred place and this holy hour let us clasp hands in faithful pledge that we will obey Him, as we come and as we go, as we meet and as we separate, obey Him until men "are dazzled in their hearts," and see once more a great light shining before them; obey Him until cities and colleges and states shall say He is come; obey Him until strong men shall crown Him, weary women fall at His feet, and little children fly to His arms; obey Him until He sits upon every throne and rules the world; obey Him until the last man knows His name and has heard of His love; obey Him until there are no more masters and servants, but all are brethren in Him; obey Him until strife has ceased and peace has come; obey Him until wrong is dethroned and Christ is crowned, until the oppressor ceases and the cry of outrage is stilled; obey Him until there is no heathen world, until the earth is filled with the knowledge of His glory; obey Him upon earth as the angels do in heaven; obey Him as sons of God here until we see Him as He is yonder; obey Him by night, by day; on land, on sea; in life, in death, "until we stand at last on the heights as yet un-reached, and cast our crowns before Him."

The Old Chinese City

Si Ngan, to which place the Empress Dowager of China is going, is the ancient capital of the empire and the seat of the Chau dynasty, the most powerful, famous and prosperous of all the imperial line. Si Ngan is known as Chang-An, which means the "City of Continuous Peace." The old capital was abandoned nearly eight centuries before Christ, but it is still next to Pekin in size, population and importance, and

surpasses that city in architecture and historic interest. Few foreigners have ever visited the place, although it is one of the most interesting of all cities, and its age alone makes it an object of curiosity as well as veneration. It was founded by Wu-Wang, known to Chinese legend as "the martial king," while David was ruling over Israel. Marco Polo described it in his book, written in the thirteenth century, and his descriptions are still very accurate, as nothing has changed there for a thousand years or more. It is surrounded by two walls, the outer one being ten miles in circumference and built five hundred years later than the inner one, which is still in an excellent state of preservation, although it was built at the time that the Jews were weeping over the destruction of Jerusalem. There are several extensive and magnificent palaces, ancient temples and many private establishments occupied by mandarins of great wealth. The most notable object of interest is the temple of Ta-Fu-Sz, which is a cave dug by artificial means out of the solid rock in the side of a bluff eight hundred feet high. In the centre of this underground temple is a colossal statue of Buddha, hewn out of the solid rock, fifty-six feet in height. The figure and its crown are richly colored and gilded. The work was done under the direction of one of the emperors of the Chau dynasty 1,300 years ago. Sian has about 1,000,000 population, and does a large trade with central Asia. Most of the inhabitants are Mohammedans, but they have always been loyal to the Chinese throne.

Ruskin on Education

TO say that John Ruskin attracts more attention in death than he did during the last fifteen years of his life, is not to announce a remarkable fact. It is often the case with very superior men that after having achieved a lofty eminence in fame and influence, their personality becomes obscured and remains in shadow during the later years of their lives, suddenly to emerge into immense prominence as soon as death has sealed their lips forever. What is remarkable about the current revival of Ruskinism is that the world is constantly learning new, or newly discovered, facts, which show the great English art critic of the nineteenth century to have been a many-sided man, to an extent of which even the majority of his most ardent admirers were totally unaware while he lived.

Most people who knew of Ruskin, knew, indeed, that he had some pretty radical notions about the rights and wrongs of workingmen, that he had said brilliant things regarding literary criticism, that he expressed himself with impudent vehemence upon the fashions and foibles of English social life, and that he gave advice to Christian preachers, sometimes in somewhat the tone of an old Hebrew prophet. What people for the most part did not know, but what all whose practice it is to read the best current literature are learning now, is that John Ruskin brought his magnificent powers of mind and his great heart to work masterfully upon a considerable number of present-day problems which have no direct connection with the fine arts. He did not deal with these problems merely as an occasional and amateur theorizer,

but as a painstaking student and practical man of affairs.

Ruskin formulated no system either for the student of art or for the social reformer. Few idealists of his generation were so untiring as he in proclaiming the right of all men to think and their duty to think aright, saying that the disease of England was rather an incapacity for thought than a corruption of the moral nature. The more he studied his nation's miseries, the more clearly he believed them to be the childlessness of an unthinking people.

With the Brook Farmers and kindred idealists, Ruskin found a remedy for national ills in restriction of possession and greater simplicity of life, combined with the "highest attainable refinement of temper and thought." In founding the Guild of St. George, he sought to demonstrate the national organization of country life, independent of that of cities.

The schools of this guild were most dear to their founder. They aimed to point out that education is not knowledge, not erudition, but advancement in life, "leading human souls to what is best, and making what is best out of them." Ruskin says: "You do not educate a man by telling him what he knew not, but by making him what he was not." — *Boston Advertiser*.

Would it Not be Better?

THE discussions in the Boston Baptist Ministers' Conference on the best methods of promoting a revival of religion do not develop any striking unanimity of opinion. Brethren, how would it do for each pastor to call together the leading men of his church at his own house, not at the church, and lay open his heart to them, and spend one or several evenings together in united prayer for God's blessing upon their church? Would not that be in closer accord with the New Testament spirit than many of the devices that have been suggested? — *Watchman*.

The Present Chinese Emperor

THE Chinese Emperor is now about thirty years of age. He is under the medium height, sallow, and apparently of a weak constitution. He has received a good training in Chinese and Manchu. He knows some English. He has a wife, a dozen concubines, and no children. He is unable to control his explosive temper. It is doubtful whether he can exert a rule of authority over others. He has a kind of feminine energy to push ahead, but lacks clear vision of surrounding conditions. His reform edicts are unique in the history of the Empire. It is impossible to say, however, what part of them is due to him and what part to Kang Yu Wei, the greatest leader of the reform party. Two officials shadow the Emperor without ceasing. These are the Imperial recorders. They note and transcribe his every act, his every word. Their memoranda are transferred to the Imperial archives, and are not opened until the history of the dynasty is written, long after the rotting bones of Kwang Su have become sacred beside those of his ancestors. — *Ainstree's Magazine*.

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THE CONFERENCES

Boston Preachers' Meeting. — Rev. Dr. Bates led the devotions. Dr. N. S. Hopkins, of North China a medical missionary, was introduced, and gave an account of the work of our missions. He declared the present disturbance to be not an anti-missionary, but an anti-foreign, movement. Our medical missions at the time he left China were treating fully 20,000 native patients a year. He said that fully three-fourths of the native Christians in his province have been slaughtered. He saw this awful cloud fully six years ago. The movement was commenced by the Empress Dowager, at the time of the war with Japan. He traced the progress of the intrigues which finally resulted in the Boxer movement, and graphically portrayed the escape of his party from Pekin. It is simply wonderful that they, too, were not killed.

Miss Miranda Croucher, a graduate of Boston University of the class of '93, who has spent the last five years in North China, was then intro-

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duced. She gave a circumstantial account of the rise of the Boxer movement. They passed through two weeks of terror, fearing all the while that death was near. Though they were jubilant after that terrible time, with the hope of rescue, the shelling began again and the danger continued. The ladies of the Woman's Foreign Missionary Society were conducted to a secure place, under the care of an English gentleman, who fed and sheltered them all, and gave good food and shelter to 500 Chinese refugees. Only the strong defence of Mr. Cousins saved our native Christian church in North China. During this perilous season the Chinese refugees were very valiant in the defence of the foreigners, whether missionaries or not. They carried water and ammunition, and cast up redoubts. They sat in exposed positions and prepared camel's hair for pillows for the wounded soldiers. The shocking atrocities suffered by our native Christians have been terrible. Miss Croucher said she had been frequently asked, "What about the property of our missions in North China?" She said she always answered: "The bricks which we piled one on another in our mission fields of China have been overthrown; but we are building character there which will endure."

Messrs. Potter and Bilhorn, who are laboring in Somerville; Rev. Mr. Johnson, who is laboring at Parkman St. Church; and Misses Frost and Simpson, laboring at Marblehead with Rev. A. Woods, all evangelists, were introduced.

Bishop Mallalieu addressed the meeting, enforcing the propriety of using the autumn months in revival efforts.

Dr. Galbraith represented the summer and hospital work under the lead of the Evangelical Alliance. The meeting voted in favor of the continuance of the work.

The meeting closed after a solo by one of the lady evangelists.

Boston District

Tremont St., Boston. — Success crowns the united labors of pastor and people in this old church. The congregations are gratifyingly large, but, best of all, the revival spirit pervades the church. For the deaconess work \$250 has just been raised, and more than \$1,000 for current expenses. The pastor, Rev. C. E. Davis, hopes to cover the large parish, calling at every known home before Jan. 1.

St. John's, South Boston. — The men's department begins the discussion of certain important civic problems under the lead of the pastor, Rev. F. H. Knight, Ph. D. The following is the list of topics: "The American and the Jew," "The American and the Italian," "The American and the Negro," "The American and the Irishman," "The American and the Chinaman." The discussions are held each Sunday at noon, and are attracting considerable attention.

Dorchester, First Church. — At a meeting of the second quarterly conference, held Oct. 11, the return of the pastor, Rev. Charles W. Holden, for a second year was asked for by a unanimous vote. At the communion service, Oct. 7, 9 were received from probation into full membership.

Cambridge District

Newton Church. — Six were received by letter, Oct. 7. For City Missions \$122 were raised. Rev. G. R. Grose, pastor.

Lynn District

Reading. — The good religious interest that has prevailed for some time in this church was greatly intensified during the two weeks that Miss Frost and Miss Simpson held revival services. The church was greatly blessed. Some were converted and have joined the church on probation, including one railroad conductor, who, with his wife, who has joined by letter, will be a great benefit to the church. The pastor, Rev. Joseph Candlin, is greatly encouraged to expect a greater increase in the near future. The large chapel has been divided to make a room for the kindergarten.

Worcester, Trinity. — Signs of activity are apparent in every direction. Prof. Geo. W. Pease has been here, and has made an excellent impression. The Sunday-school rally was attended by 450 people—the largest number recorded on such an occasion. Preparations are now in progress for the meeting of the General Executive Committee of the Woman's

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Foreign Missionary Society, which comes Oct. 24-31. No less than fifty missionaries have accepted invitations to be present. The general reception committee met at the home of Mrs. John Legg last week. During the November revival services Miss Alice M. Updegraff, of New York, will sing. At the October meeting of the Missionary Brigade the boys made a study of China. Oct. 7, 22 persons were admitted to membership. Presiding Elder Perrin preached the first Sunday in the month.

Grace. — Mrs. Charles H. Carpenter entertained the Home Missionary Society on a recent Wednesday. Efforts are being made to secure renewed religious interest. Dr. J. B. Brady, pastor, preached the anniversary sermon before the League, Sunday night. Miss Mary C. Woodbury, evangelist, led the pentecostal services recently. Fifteen people were received into the church communion Sunday.

Coral St. — At the last social, supper was arranged by Mrs. H. T. Benson and Mrs. H. J. Walker, while Mrs. B. F. Scribner, Charles Hastings and others furnished entertainment. Pastor Sanderson has arranged for a very interesting course of lectures.

Webster Square. — Unusual attractions were offered Sunday, Sept. 30, rallies being held in all the departments. From nine in the morning till nine in the evening, singing, praying or speaking were heard.

Convention. — That of Sunday-school workers for the State was quite generally attended by Worcester people, twenty or more joining the

special train when it reached this city. Dr. King, of Trinity, spoke, and Rev. H. H. Paine, of Laurel, went as a delegate from his church.

Swedish. — The people of Thomas St., to the number of at least one hundred, have paid their pastor, Rev. C. A. Cederberg, a visit, and as an earnest of their appreciation left substantial tokens—three large mahogany chairs, two rockers, and one large armchair for Mr. Cederberg's study. Then they set the dining-room tables with the good things they had brought with them and made merry till the time came to go home. Our Swedish brethren are again moving for the formation of a Conference of their own people.

Common. — No better evidence of Christian zeal in the city can be found than in the fact that our folks have taken to open-air preaching on the Common. Hundreds of listeners greeted the speakers, Sept. 30, and they stayed through, notwithstanding the gatherings of socialists and the almost unceasing ding-dong of Notre Dame's bell. The speakers were Revs. G. W. King, H. H. Paine and George Sanderson. L. H. Griffin, of Trinity, presided, and Chester W. Doten of the same church played the cornet.

Laurel Street. — Mrs. Sarah Puffer has been elected president of the Ladies' Aid Society. Preparations are in progress for a fair in December. Energetic efforts are being made to carry the city for no-license in the coming municipal election.

Preachers' Meeting. — That for October was held, the 8th, in the Oakdale Church, with Presiding Elder Mansfield, Drs. Brady and King, and Revs. Alonzo Sanderson, B. F. Kingsley, W. F. Adams, A. M. Osgood, and N. W. Deveneau as principal speakers. The president, Rev. Alex. Dight, of Webster, presided. An excellent harvest dinner was served by the ladies of the church. The next meeting will be in Clinton.

QUIS.

Springfield District

Springfield Preachers' Meeting. — On Oct. 8 the meeting discussed "Intemperance and its Remedies," Rev. J. A. Bowler presenting legislation as one remedy, and Rev. W. L. Shattuck speaking of education. Twenty-two were present, and a considerable number participated in the discussion.

Springfield, Brightwood. — Special services have been held, with good results.

Trinity. — On Sunday evening, Oct. 7, Mrs. Dr. John W. Butler gave an address on Mexico. The Junior League, in charge of Miss Nellie M. Knowles, resumed its sessions in the afternoon of the same day. Rally Sunday, Sept. 30, saw an attendance of 385, with five new scholars, three classes having attendance of 100 per cent, and eight other classes with only one absent from each. A series of meetings under the care of Evangelist Sayford is now being held, and on Sunday afternoon Rev. A. C. Skinner spoke in connection with these meetings. Oct. 14 was Old Folks' Day. The Epworth League sent car-

riages for those unable to walk to the church, and the pastor preached to aged persons.

Grace. — This church is fortunate in securing Miss E. A. Holsington to act as parish deaconess. She is proving very efficient in the work. Oct. 2, the Young Men's Bible Class held its annual meeting and election. Reports of the secretary and treasurer showed that the class has grown during the past year. These officers were elected: President, George W. Hall; vice-president, C. J. Hill; secretary, Robert A. McDevitt; assistant secretary, F. Barnes; treasurer, Davis Clark. After the election an oyster supper was served to the class and invited guests. The closing features of the program were a recitation by C. P. Hill of Burdette's poem, "The Dying Parson," and an address by Rev. Dr. C. F. Rice, of Wesley Church, entitled "Intelligent Piety." The year opens with unusual indications of activity on the part of the class. Rally Day was observed on Oct. 7, the services of Miss Bertha Vella having been secured for the occasion.

Monson. — Sunday, Sept. 30, was observed by the Sunday-school as Rally Day, and 142 were present. In the morning, Rev. A. W. L. Nelson, the pastor, preached a special sermon, and in the evening Miss Ada R. Kinsman, secretary of the normal work of the Massachusetts Sunday-school Association, gave a very interesting talk upon Sunday-school work. This day was also the birthday of a Bible normal class, which has since organized with a membership of 20, the pastor to be the leader. On Sunday, Oct. 7, the Sunday-school gave its annual harvest concert, which was well rendered, before a large audience. Oct. 8 was the 50th anniversary of the dedication of the present church building, and Mr. Wm. Sutcliffe, who sang at the dedication, also sang in the choir, of which he is a member, on Sunday, Oct. 7. The Epworth League has just begun its new year with a new set of officers, Miss Amy Eaton being its new president. There have recently been six accessions to the active membership list.

Athol. — On Sunday evening, Oct. 7, Presiding Elder Knowles preached and held the quarterly conference. A large congregation listened to the sermon. It is intended to have preaching on Sunday evenings, for the present.

Merrick (West Springfield). — Here the church seems to be prospering in its various lines of work. The Sunday-school, we understand, is in a flourishing condition.

Millineague. — The religious interest is excellent. The social meetings are largely attended, the Sunday morning congregations are good, and the outlook is hopeful.

Mundale and Granville. — Rev. C. R. Sherman, having recovered from his recent illness, is planning for the work of the winter. Mundale is almost exclusively a farming community, and Granville largely so. The writer remembers with pleasure a Sunday spent in these churches some seventeen years ago, and wonders if they have such rousing singing at Granville now as they had then.

South Athol. — Circumstances have been against this society, which has indeed but a limited population on which to draw. However, it has the whole field to itself, is needed, and ought to flourish. There are of late some indications of renewed interest.

South Hadley Falls. — This charge is prospering under the efficient leadership of Rev. John Mason. Certain improvements on the property are in progress. Excavations at the side of the church next to the street permit the half-length windows to be replaced by others of full length, thus securing more light in the vestry. Within, the walls of the vestry are being painted and tinted, and the room has been enlarged. A class-room has been made, opening into the larger vestry and into the kitchen. The vestries are being put in good repair.

Spencer. — There has been considerable religious interest here, since the last session of the Annual Conference. The church is in a vigorous condition, and Rev. R. E. Smith, the pastor, is much in favor with the people. This society has invited the New England Conference to meet with them in the spring of 1901, and think that they can furnish better entertainment than any other place that has extended an invitation, and as good as any in the territory of the Conference could provide. Not knowing the minds of the Conference Bureau, the writer does not know what prospect there

may be of the next session's being held here; but from considerable familiarity with the church here and with the place, and from information received, he judges that the Conference would be excellently cared for and well satisfied with its entertainment, if it should be decided to accept the invitation cordially extended by Pastor Smith and his loyal people.

Warren. — Here, also, there exists some special religious interest. Some marked conversions have occurred, and the people, with their faithful pastor, Rev. A. L. Howe, are expecting great things. Presiding Elder Knowles reported that when he preached here on recent occasion the spirit of the meeting was excellent.

West Warren. — The church is being painted; finances are in good shape; and everything seems to be in good condition.

West Brookfield. — Rev. W. P. Blackmer, long a member of the New England Conference, has been ill, but is now regaining his health. Pastor

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Orange. — Rally Day was observed with suitable exercises Sept. 30. The audience-room was decorated with flowers and plants for all the services of the day. Rev. J. Sutherland preached to the children in the morning, and the session of the Sunday-school was marked by special exercises. On Monday evening the church was crowded for a "rally social." The parsonage has recently been painted. A member states that the church is prospering in all its departments, and that the people are looking for a glorious revival, which indeed has already begun, several conversions having recently occurred.

Appleton, Holyoke St. — Sunday, Sept. 30, Rev. T. C. Watkins, D. D., presented the interests of the deaconess work. This society regrets the removal of one of its oldest and most useful members, Mr. Dunham (a lay delegate, by the way, to the recent General Conference in Chicago) who has removed to Springfield and united with Trinity Church; but, notwithstanding various losses, is holding bravely on its way under the devoted and skillful leadership of Rev. H. L. Wriston.

Westfield. — Rev. Dr. John W. Butler, at the head of our mission in Mexico, who was born in Westfield, preached here on the morning of Sunday, Oct. 8, and in Wesley Church, Springfield, in the evening of the same day. A large audience listened to him in each place. Rev. J. D. Pickles is preaching to large congregations. The religious interest is good, and the people are expecting to push the work vigorously. Evangelist Potter, accompanied by Bilhorn the singer, is to be here somewhat later; and Rev. Dr. L. B. Bates is to hold evangelistic services, beginning about Oct. 22. H.

NEW HAMPSHIRE CONFERENCE

W. F. M. S. — A union district meeting of the W. F. M. S. of New Hampshire Conference was held in St. Paul's Church, Manchester, Sept. 11. The convention was held for the purpose of meeting Miss Grace Stephens and Sooboonagam Ammal. The exercises began with a devotional exercise conducted by Mrs. C. J. Fowler, president of Dover District Association. This was followed by reports. A "workers' conference," conducted by Mrs. H. T. Taylor, brought forth helpful suggestions. The exercises in the afternoon were in charge of Mrs. C. U. Dunning, president of Southern Association of Concord District. A paper, "The Spirit and Occasion of the Twentieth Century," was given by Mrs. C. D. Hills, of Concord; a paper on "Darjeeling," by Mrs. D. C. Knowles, was read by Mrs. J. M. Durrell, and one on "The Baroda Orphanage," by Mrs. Hayes, was read by Mrs. C. J. Fowler. Miss Grace Stephens, superintendent of the work of the W. F. M. S. in Madras, gave a very interesting account of her work. She also told the story of Sooboonagam Ammal, who afterward spoke briefly, and sang, "Jesus, I my cross have taken."

Dr. McLaughlin, pastor of the church, conducted the devotional service in the evening. The choir rendered several fine selections. Miss Stephens spoke on her work in Madras, and Sooboonagam Ammal gave an address in her own language, which was interpreted by Miss Stephens. She then spoke briefly in English, and sang. Great credit is due St. Paul's and the other churches for the generous entertainment provided.

Dover District

W. H. M. S. — The fifteenth annual meeting of the Woman's Home Missionary Society of the New Hampshire Conference was held in St. John's Church, Dover, Thursday, Oct. 4. The program was well arranged and well carried out. The perils and needs of the home field were graphically portrayed. The ladies who had some part in the exercises were: Mrs. E. S. Tasker, Mrs. F. A. Kingsbury, Mrs. Geo. Colby, Miss H. K. Read, Mrs. L. T. Pike, Miss Brodhead, Mrs. F. O. Tyler, Mrs. D. Onstott, Mrs. G. W. Farmer, Mrs. L. D. Bragg, Miss Lillian A. Richards, Mrs. Lottie Durkee, Mrs. E. O. Perkins, Mrs. Clara E. Dresser, Mrs. D. E. Burns, Mrs. H. L. Berry, Miss Vina E. Gray, Mrs. C. D. Hills, Miss Annie M. Woodworth, and Mrs. F. W. Ainsworth, of Boston. The soloists were Miss Florence Davis and Miss Alice B. Coan. Mrs. Ainsworth, who gave the address in the evening, knows how to say the right thing in the right way to interest and instruct. The attend-

ance was good, and the hospitality of the Dover ladies was evidently appreciated. Mrs. C. H. Farnsworth is president of the Society; Mrs. F. R. Hilliard, recording secretary; Miss Susie Babcock, corresponding secretary; Mrs. Alvin A. Young, treasurer.

Milton Mills. — The Dover District Preachers' Meeting was held with this church, Oct. 9 and 10. A Methodist preachers' meeting was a novelty to the people of the town. Never before have our preachers met here for a gathering of this kind. The rain came down from start to finish. The attendance of preachers was not large, but the attendance of the people was never better, nor were we ever more royally entertained. Rev. A. M. Markey and his good wife could not have done more for the entertainment of their guests. The people of the society and town vied with each other in their efforts to bring sunshine notwithstanding the clouds. The following preachers took part in the program: Rev. E. S. Tasker, Rev. G. B. Locke, Rev. A. E. Draper, Rev. T. Whiteside, Rev. W. B. Locke, Rev. G. W. Farmer, Rev. Mark Tisdale, Rev. G. W. Jones, Rev. J. E. Robins, and Rev. W. A. Littlefield. Sermons were preached by Rev. E. S. Tasker and Rev. G. W. Farmer.

Tuesday evening was devoted to the Epworth League. J. M. Russell, esq., president of the Leagues of Dover District, presided. The president gave a brief address, and then introduced Rev. A. E. Draper, who kindly consented to substitute for the two who were advertised to speak, but could not be present. The address was most excellent and was greatly enjoyed by all. Mr. Jackson, associated for years with Allen Folger in evangelistic work, was present and

inspired all hearts with his gospel songs. The church choir rendered valuable assistance.

EMERSON.

Manchester District

Manchester. — The funeral services of Rev. A. C. Coulter were held on Monday, Oct. 8, at First Church, at 1 P. M. In the absence of Presiding Elder Cull, the pastor of the church, Rev. C. W. Dockrill, was in charge. The Scriptures were read and prayer offered at the house by Rev. J. E. Robins, D. D. At the church the Scriptures were read by Revs. C. U. Dunning and D. C. Babcock, D. D., and prayer was offered by Rev. E. R. Wilkins. A very appreciative letter from Rev. G. W. Norris was read. Tender and fraternal remarks were made by Rev. Ira Taggart, Rev. Edwin Morrell, president of the Manchester Evangelical Ministerial Association, and the pastor. Music was furnished by the church quartet, and the benediction was pronounced by Rev. W. H. Hutchins. Interment was at Goffstown, and the bearers were Revs. Ira Taggart, C. Byrne, S. McLaughlin and C. W. Dockrill. The floral offerings were numerous and appropriate.

D.

Concord District

Hedding Chautauqua. — The board of management at its recent meeting elected Rev. E. C. E. Dorion, of Ashland, to the position of superintendent of instruction. This is an excellent selection. He is a young man of gifts, and will put much energy into the effort to restore some of the old-time vigor, and bring new plans to the front for the success of this summer plant.

Chichester. — There is need of a great work of grace here to strengthen the things that re-

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main. Finances are behind, and [social meetings are poorly attended. There is a lack in lay activity. What a stimulus it would be to a pastor to have a working force that would push him, instead of having to push all the time! If we had three or four judicious and godly brethren, either lay or clerical, who could go into such a field and hold a week or ten days of special services, it would help to bring blossoms to the field.

Burying the Dead.—The Discipline says: "We will on no account whatever make a charge for burying the dead." There is a preacher here and there who seriously hurts his influence by not only expecting pay, but by sending a bill for his service. We are glad that their number is very, very small.

The Forward Movement.—Every pastor knows what this means, for he has read about it in the church papers. We hope there will be no charge on this district that will not adopt the plans suggested, or others that may be as good, and band the people, as far as they are willing, to labor to bring ten souls to Christ during the coming fifteen months. There ought to be at least one thousand volunteers in our territory. That would be only one in five of our membership. That is not too much to expect. Let the work begin at once if it has not already, and keep it moving through the year.

Our Losses in Membership.—In the *Christian Advocate* of Oct. 4 Dr. Buckley's editorial on "Increased Membership in the Spring Conferences," gives figures concerning New Hampshire Conference that should call us to a new activity. By his statistics we have had a loss of members and probationers of 345. The Minutes of our own Conference say the decrease is 401 full members and 177 probationers. We thought Dr. Buckley's figures were not encouraging, but our own make it less so. We know that quite a little of this decrease is by record revision; still we cannot make that alone for everything. We must admit that we are not having the revivals we used to. Just where the difficulty lies, we might not all agree. But no matter, we must bring the tithes into the storehouse, and renew our vows and go in for victory, or the figures will show continued decrease in place of increase. We hope to see fifty-seven revival fires on Concord District that will add a list of new converts that will make heaven and earth glad.

Bow and Bow Mills.—Rev. Henry Candier is doing faithful service for the people here. He has begun prayer-meetings in different parts of the town and hopes to see a kindling of new interest.

Woodsville.—Sunday, Oct. 7, Rev. W. A. Loyne received 9 by letter, and baptized 3 and received them into full membership. B.

MAINE CONFERENCE

Lewiston District

West Paris.—This is a large charge, having three Sabbath appointments. Things are in a hopeful condition. The class-meeting attendance at Greenwood is sometimes as high as 30; and it is good on all parts of the charge. Twenty-five dollars worth of new books are soon to be added to the Sunday-school library. Rev. R. A. Rich has aided in the finances by his illustrated lectures. (He is willing to help other churches with a fair division of the profits.) Some of the best work that he has done is the securing of new subscribers to ZION'S HERALD. Seven have already been added to the list, and he expects there are more to follow.

Cumberland and Falmouth.—The summer boarders have gone, and the people are settling down to their ordinary routine work. Rev. E. W. Kennison is planning for extra meetings in the near future. Real estate has had a boom on this charge, and now there ought to be a revival of religion.

Miscellaneous.—Pastors who have not mileage tickets will probably be granted reduced fare for the Ministerial Association at West Paris.

Quite a number of the pastors are engaged in special services. It is expected that Lewiston District will keep step with other sections in the "forward movement."

Those churches that feel obliged to plan for a church sale will do well to confer with Mrs. F. C. Haddock, of Lynn, Mass., in reference to an art calendar for 1901.

Will the pastors plan to get the benevolences

well under way before the storms and snow of winter?

Suffer another word of exhortation in reference to ZION'S HERALD: No paper is above criticism, but what Maine Methodism greatly needs is a much larger circulation of this agressive paper. Please push the canvass. Incidentally this subject will be discussed at our meeting at West Paris. It is possible that Dr. Parkhurst may be with us. A. S. L.

Portland District

Berwick.—The pastor, Rev. B. C. Wentworth, has been enjoying a vacation of three weeks in the Maine woods. The official brethren in the second quarterly conference expressed a strong

faith in a coming revival. Rev. John Collins who resides across the river in Somersworth, recently took a tramp through Eliot, Kittery and Wells, visiting pastors and churches and encouraging them by his cheery words.

South Berwick.—There have been two clear conversions during a series of meetings held by a detachment from the Salvation Army. There are a few faithful souls here who are praying and looking for a revival. Plans have been made to raise \$500 on the parsonage debt. The pastor, Rev. I. Luce, desires to leave this charge with one of the best of parsonages without a burdensome debt.

Biddeford.—The Sunday-school prospers under the leadership of M. C. Ayer. Electric bells

ARMSTRONG & MCKELVY	Pittsburgh.
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DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
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ATLANTIC	
BRADLEY	
BROOKLYN	New York.
JEWETT	
ULSTER	
UNION	
SOUTHERN	Chicago.
SHIPMAN	
COLLIER	
MISSOURI	St. Louis.
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IT IS quite generally believed, particularly by large consumers and practical painters, that Pure White Lead is the best paint. It is because of this belief that manufacturers of the so-called White Leads, mixtures of Whiting, Barytes and Zinc, brand them "White Lead," "Pure White Lead," etc., etc. You can avoid these by making sure that the brand is right.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.



Do not forget that the Rooms, 287 Hanover Street, from 10 A. M. to 10 P. M. This Fair will be distinctively Italian. Goods, including a large variety of Roman silk, all imported from Italy, will be for sale. Italian foods will be served and music rendered by an Italian orchestra.

ITALIAN FAIR

will be held at the Mission on October 23, 24 and 25

connect the various rooms, and the library has been moved into convenient quarters in the main vestry. This superintendent has apparently mastered the problem of how to make a quarterly review interesting. The pastor can give details if any one interested will write to him. The Epworth League is a strong spiritual factor in this church, and the activities have not ceased during the summer.

Clark Memorial, Woodfords. — Oct. 7 was a great day — 9 were received into full membership from probation, 6 by letter, and 1 received on probation, making seven since Conference.

Portland, Congress Street. — The official board, determined to be on time, anticipated the fourth quarterly conference and gave Rev. W. S. Bovard a unanimous invitation to return for the third year.

E. O. T.

20th Century Exposition

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VERMONT CONFERENCE

Montpelier District

Montpelier. — Rev. Frank J. McConnell, of Ipswich, Mass., spent a part of last week in Montpelier, Vt., enjoying the air and scenery of the Green Mountain State. On Wednesday evening, in Trinity Church, he delivered his lecture entitled, "General Grant." The pastor, Rev. C. O. Judkins, writes: "This lecture was of superior order, and portrayed a genius on Mr. McConnell's part that warrants him an unusually successful future. His breadth of view, understanding of human nature, mastery of detail, and unaffected dramatic delivery are delightful, and every listener found the lecture a source of intense pleasure in its portrayal of Grant's greatness and the meaning of our civil struggle."

St. Johnsbury District

Plainfield has put new carpeting in the audience-room and vestibule, thus adding much to the attractiveness of the house of worship. Rev. F. T. Clark and family will be away for two weeks at Mrs. Clark's former home. Both have rightfully earned a vacation.

Marshfield. — The pastor is established in the newly-acquired parsonage, and expects to enjoy the change. Along with his work on a large double charge he is finishing his Conference course, and taking classical studies in the Seminary at Montpelier.

Newport Centre is rushing its new parsonage to be ready for the coming winter. Pastor Chase has turned carpenter, and even tries a hand at other building crafts, but he is a long way from a wooden man.

West Burke continues special meetings, with Evangelist Walker to aid. The whole community is being aroused by his clear and forceful presentation of truth. Several have come out for Christ.

Lyndonville and *Lyndon* will unite in inviting Conference to Lyndonville next spring. This week they are getting in practice by entertaining the State Lodge I. O. G. T. It is one of our most pleasant and thrifty villages, with the best of railroad facilities, all trains halting, good hotels, fine walks, sunny and dry in early spring. If we can depend upon our Bishops to give us a date after April 15, we may have ideal conditions for the Conference of 1901, at least externally.

Twentieth Century Forward Movement is pushing rallies all over the district. Those reported thus far have been very successful. Last week (2d to 10th) was the finest October weather, and the attendance was excellent. Weather has hardly favored us this week, but the work is going forward on six or eight charges. In several places protracted revival effort will be made. The pastors in general have been very hearty in support of the plan. We shall continue it all the winter.

Personals. — Rev. A. G. Austin and wife have returned from their English visit of nearly four months, and report themselves much refreshed for work. His charge is a large one, and requires good vigor and hardihood to prosecute its work.

Mrs. S. Donaldson, at St. Johnsbury Centre, continues in a very critical condition. The doctors are perplexed at her case, and almost hopeless of her recovery.

Rev. H. G. McGlaughlin and wife, of Lyndon, have taken into their home a bright little girl of some seven years from Boston. The plan seems to promise much good and joy on both sides.

Miss Mary Knapp, who has been some weeks with her parents at Irasburg, Rev. and Mrs. J. E. Knapp, returns soon to resume her work as housekeeper for her grandfather in Connecticut.

J. O. S.

mittled on program, Rev. J. H. Newland, chairman, has been furnishing some rare papers to this somewhat surfeited body. If there is anything good of course it is to be had in Providence, and the preachers have come to look for something above the ordinary when they afford a speaker a hearing. The present committee has up to date more than met the demand. Oct. 1, Rev. N. T. Whitaker, D. D., of Chelsea, Mass., read his remarkable paper on "Christian Science: Is it Safe?" before a very large and intensely interested audience among whom thirteen followers of that cult were counted. One of them interrupted Dr. Whitaker to declare that many of his statements were "incorrect." She called him "My dear brother" with a circumflex inflection, while he replied to her as "My sister," but used the falling inflection. They went in a body after the address to expostulate with him, but his only reply was: "I am sorry for you." Many copies of his pamphlet were sold or engaged by those present.

Pawtucket, Thomson Church. — Rev. W. Lenoir Hood, the pastor, has returned much benefited

HOLYLAND

GRAND WINTER CRUISES AROUND THE MEDITERRANEAN by the palatial S. S.

Argonaut. Sixth season. Sailings: Feb. 2 and April 13; duration 42 to 65 days, according to cruise selected; visiting Genoa, Monte Carlo, Nice, Marseilles, Naples, Pompeii, Crete, Athens, Smyrna, Ephesus, Constantinople, Beyrouth, (Baalbec and Damascus) Nazareth, Sea of Galilee, Jaffa, Jerusalem, Alexandria, Cairo, Malta, Sicily, Algiers, Gibraltar, etc. \$575 and up, including land excursions and all incidental expenses as specified. Write today for illustrated program, testimonials and full particulars, free.

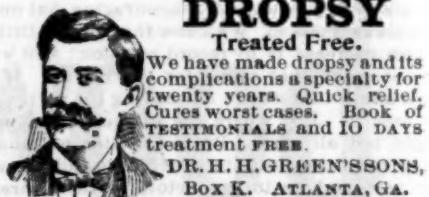
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from an extended vacation spent in the West.

Providence Methodist Social Union. — At the meeting, Oct. 8, some changes were made in the list of officers for the ensuing year. Dr. Morrison, a prominent dentist in the city and a son of the late Rev. W. V. Morrison, D. D., was elected president. Annual dues were fixed at \$1.25, and each member in addition will be responsible for a plate at the banquets unless timely notice be given of intention not to be present. This innovation was not unanimously carried, and its success will be awaited with interest. Dr. Raymond, of New Bedford, a lay delegate to the last General Conference, by special invitation was present and gave his "Impressions of the General Conference of 1900." It was a brilliant effort and elicited warmest commendation and appreciation.

Berkeley. — The reports at the last quarterly

[Continued on Page 1344.]

To cure chronic indigestion and constipation perfectly and permanently. The Vernal Remedy Company of Buffalo, N. Y., will send a trial bottle of Vernal Saw Palmetto Berry Wine FREE AND PREPAID to any reader of ZION'S HERALD. It is a specific for all kidney, bladder and prostate troubles, and one dose a day cures.

CHURCH REGISTER

HERALD CALENDAR

Lewiston Dist. Min. Asso. at West Paris, Oct. 22-24
Providence Dist. Pr. Mtg. at Thames St. Church,
Newport, Oct. 29-30

W. F. M. S. — To the district presidents: By special vote at the anniversary, you are requested to see that your district secretary goes, if it is a possible thing, to the Executive Committee meeting at Worcester. They are cordially invited, and will be entertained by the ladies of the Worcester churches. Do not let your secretary miss this wonderful opportunity! Raise the amount for travel either from the district fund or by private effort, and you will be well repaid by the amount of information and inspiration she will take back to the auxiliaries. This is your chance to give our precious work a valuable turn.

CLEMENTINA BUTLER, Home Sec.

LADIES' AID UNION. — The semi-annual meeting of the Methodist Ladies' Aid Union will be held at St. Paul's Church, Union St., Lynn, Friday, Oct. 26. Sessions at 10 and 1.30. A cordial invitation is extended to every member of your society, and a three-minute written report of the work accomplished since March 30 will be expected of your secretary.

Basket lunch, coffee and beans served as usual, or those wishing dinner for 15 cents can be accommodated by notifying Mrs. Lewis H. Pierce, 80 Jackson St., Lynn, one week previous to the meeting. Train leaves Union Station at 9 a. m. Electric at Scollay Square Subway every fifteen minutes. Malden and Lynn electric past the church door.

Mrs. PHILLIP HAM, Cor. Sec.

73 Buckman St., Everett, Mass.

Physicians recommend the use of Mellin's Food for feeble infants unable to digest the ordinary foods that have starch elements in their composition, and also they advise it as a most useful and valuable addition to the diet of perfectly healthy children.

W. H. M. S. — The seventeenth annual meeting of the Woman's Home Missionary Society of the New England Southern Conference will be held in Trinity Union Church, Providence, R. I., Nov. 7 and 8. Mrs. Delta Lathrop Williams, of Delaware, Ohio, our new corresponding secretary, will give the address Wednesday evening; subject, "The Twentieth Century Fund and Its Uses." Mrs. T. J. Everett will give the report from the National Convention on Thursday afternoon. We hope for a large and enthusiastic meeting.

Mrs. J. A. SOUTHARD, Conf. Cor. Sec.

METHODIST SOCIAL UNION. — The first meeting of the Methodist Social Union for the fall of 1900 will be held at Boston University, 12 Somerset St., Boston, Monday, Oct. 22, at 5 p. m. Dinner at 5.45. Dr. William F. McDowell, secretary of the Board of Education, will give an address on "Methodism and Education," and Dr. Edmund M. Mills, secretary of the Twentieth Century Thank Offering Commission, will speak on "The Thank-offering Movement." Membership tickets for the balance of 1900, \$3; single tickets, \$1.50.

VERNON B. SWETT, Sec.

FUND FOR MRS. ORNE. — The following contributions have been received for the support of Mrs. Hattie J. Stoddard Orne, and to secure her admission into the Home for Aged Women. No more worthy object could

be brought before the intelligent and noble-hearted people of New England. Will you help her in her need?

Previously acknowledged in ZION'S HERALD, \$23.51
Mr. and Mrs. Austin Howard, 1.00
Newtonville Church, 8.25
Winthrop Church, 5.00
Allston Church, 3.27
Dorchester St. Church, 2.66
Centre Church, Malden, 10.00
Bethany Church, Roslindale, 3.50
Trinity Church, Charlestown, 5.00
Glendale Church, Everett, 3.30
E. A. Huebener, .50
Mrs. H. A. Hall, 1.00
Mrs. Frank Crocker, 1.00
Mrs. Henry Burrows, 1.00
Mary Salesbury, 5.00
Susan Salesbury, 10.00
Total, \$293.99

Contributions should be sent to the committee, Mr. C. F. Hildreth, 379 Atlantic Ave., Boston; Mrs. Mary E. Wellington, 1501 Dorchester Ave., Dorchester; or to Rev. M. G. Prescott, 39 Parkman St., Dorchester, pastor of Parkman St. Church.

SPECIAL NOTICE. — Please take a certificate when purchasing tickets for General Executive meeting at Worcester.

COM. ON TRANSPORTATION.

W. F. M. S. — GENERAL EXECUTIVE. — The meeting of the General Executive Committee of the W. F. M. S., to be held in Trinity Church, Worcester, Oct. 24-31, will be one of unusual interest. More than forty missionaries will be present, representing all the fields. The morning sessions will be devoted to business and important reports from the eleven Branch secretaries; the afternoons to the practical study of the work at home and in foreign fields, generally conducted by missionaries. Wednesday evening the usual prayer-meetings of the churches will be held, at which the delegates and missionaries will be in attendance. Friday evening there will be a reception in Grace Church, Thursday, Monday and Tuesday evenings, addresses will be given by missionaries from the various fields.

On Sunday the churches in the vicinity will be supplied by missionary speakers. In the evening, at the anniversary of the Society, Mrs. J. T. Gracey will present the annual report, Miss Louise Manning Hodgkins and Miss Grace Stephens will give addresses, and Soobonagam Ammal will be introduced.

The ladies of Worcester invite the Branch general officers, Conference secretaries, Conference treasurers, and district secretaries to be their guests. All visitors will be entertained at lunch at a nominal price, and every effort will be made to make all in attendance comfortable by a courtesy committee who will be always at hand. To those who apply early to Mrs. John Legg, 5 Claremont St., Worcester, reasonable rates will be secured at hotels.

FOR THE COMMITTEE.

PEOPLE'S STAR COURSE. — This popular course of entertainments will begin at People's Temple, Boston, Nov. 5, and end Dec. 31, all on Monday nights except Thanksgiving night and Christmas. The opening night will be an exhibition of Moving Pictures by the American Vitagraph Company, of New York, presenting such views as the Paris Exposition, Boer War battles, Galveston desolation scenes, and a pantomime (in colors) of Cinderella and the Glass Slipper. Nov. 12, Rev. R. S. MacArthur, D. D., of New York, will deliver his great lecture on "The Empire of the Czar; the Great Bear of the North." Nov. 19, Charles T. Griley, the popular humorist, will appear in recitations and impersonations, with cornet solos interspersed by Miss Morse, People's Temple cornetist. Thanksgiving night, Chaplain Tribou, U. S. N., will give his fine stereopticon lecture on the United States Navy, exhibiting 75 well-chosen views. Dec. 3, a Grand Concert will be given by the faculty of Boston Conservatory, Herman P. Cheilus, director. Dec. 10, "Norway, Spitzbergen and Iceland" will be presented by Rev. Dillon Bronson, with vivid descriptions and one hundred superb views. Christmas night, the Marshall Children, three little musical wonders, will entertain with a medley of musical instruments, assisted by Lillian Pierce Hennigar, the talented reciter. Dec. 31, the great "Cantata of Belshazzar" will be rendered by the large chorus of People's Temple, assisted by eminent soloists, Prof. Warren W. Adams, director.

Tickets for the entire course, with reserved seat, are only one dollar. On sale at People's Temple, or secured through the mail. Free prospectus given on application.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Sold by druggists, price 75c.
Hall's Family Pills are the best.

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The secret of this is not honor or wealth,

But a secret that even the poorest can buy —

A R-I-P-A-N-S each day which will sickness defy.

WANTED. — A case of bad health that R-I-P-A-N-S will not benefit. They banish pain and prolong life. One gives relief. Note the word R-I-P-A-N-S on the package and accept no substitute. R-I-P-A-N-S for 10 cents, may be had at any drug store. Ten samples and one thousand testimonials will be mailed to any address for 5 cents, forwarded to the Ripans Chemical Co., No. 10 Spruce St., New York.

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CURSES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use
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CONSUMPTION
25 CTS.

OBITUARIES

I sit beside the sea this autumn day,
When sky and tide are ravishingly blue,
And melt into each other. Down the bay,
The stately ships drift by so still and slow,
That on the horizon's verge I scarce may know
Which be the sails along the wave that glow,
And which the clouds that float the azure
through.

O loved and lost! can you not stoop to me
This perfect morn, when heaven and earth
are one?
The south winds breathe of you; I only see
(Alas! the vision sweet can naught avail)
Your image in the cloud, the wave, the sail;
And heed nor calm, nor storm, nor bliss, nor
bale,
Remembering you have gone beyond the sun.

One look into your eyes; one clasp of hands;
One murmured, "Lo! I love you as before;"
And I would give you to your viewless lands
And wait my time, with never tear or sigh;
But not a whisper comes from earth or sky,
And the sole answer to my yearning cry
Is the faint wash of waves along the shore.

Lord, dost Thou see how dread a thing is death,
When silence such as this is all it leaves?
To watch in agony the parting breath
Till the fond eyes are closed, the dear voice still,
And know that not the wildest prayer can thrill
Thee, to awake them, but our grief must fill
Alike the rosy morn, the rainy eves.

Ah! Thou dost see; and not a pang is vain!—
Some joy of every anguish must be born;
Else this one planet's weight of loss and pain
Would stay the stars in sympathetic woe,
And make the suns move pale and cold and
slow,
Till all was black and void, the throne below,
And night shut down without a gleam of
morn.

But mark! The sun goes radiant to his goal
While winds make music on the laughing
sea;
And with his set the starry host will roll
Celestial splendors o'er mead and main;
Lord, can Thy worlds be glad and death en-
chain?
Nay! 'tis but crowning for immortal reign
In the pure realm where all abide with Thee.

What star has seen the sun at cloudless noon?
What chrysalis knows aught of wings that
soar?
O blessed souls! how can I hope the boon
Of look or word from you, the glorified,
Until for me the shining gates swing wide?—
Welcome the day when the great deeps divide,
And we are one, in life forevermore.

—Edna Dean Proctor.

Hall.—Lyman K. Hall was born in Lyme, N. H., May 28, 1813, and died in Penacook, N. H., Aug. 17, 1900.

Mr. Hall came to Penacook in 1854, where he resided until his death. In 1860 he was united in marriage with M. Almira Jacobs, of Manchester, who with an only daughter and brother—J. F. Hall, of Lebanon, N. H.—survives him. Early in their married life they united with the Methodist Episcopal Church, and for nearly forty years they have adorned their profession and have been loyal supporters of every interest of the church of their choice. ZION'S HERALD has been a constant visitor in their home during the whole of their married life.

Mr. Hall has seen the progress of the church during forty years. He gladly contributed to its success in Penacook. For many years he sustained an official relation to the church, and was one of its trustees at the time of his death. His Sabbath-school class could always rely on his presence until within a short time before his death. This is the more praiseworthy because for twenty years our brother was physically broken, and, had he desired, could have found excuse for giving up active Christian work; but his heart was right, and his love for the Master's kingdom made him triumph over his physical weakness. His home has always been open to the pastors who have served the church at Penacook. In consequence, many strong attachments have grown out of the years that have

passed. The pastors have gone to that home not merely to do good, but to get good, and the atmosphere was such as to thrill and encourage them in their work.

Funeral services were held in the Methodist Episcopal Church, conducted by the pastor and Rev. Dr. Babcock, a former pastor and friend of the deceased. Many were the tokens of the high esteem in which our brother was held in the church and community, but best of all is the consolation that comes to the bereaved ones that death has but opened the door to a glorious life into which he has entered.

E. N. JARRETT.

Swett.—Mrs. G. L. Swett was born in that part of Groton which is now Ayer, March 16, 1832, and died in Leominster, Mass., Sept. 17, 1900.

Mrs. Swett's maiden name was Maria E. Durant. Her parents moved to Leominster while she was a child, spending here the remainder of their lives. The marriage of Miss Durant to Greenleaf L. Swett took place in April, 1850. The newly-married couple immediately took their departure for the West, where they resided for a number of years, and where their three children were born. Thirty-six years ago they returned to Leominster, and have since made this town their home. During these years they have been so closely identified with all that is best in the life of the community that few are more widely or favorably known.

Mrs. Swett was a woman of rare excellence and beauty of character. Endowed with many graces and talents, she employed them all in doing good. She had unusual musical ability, and this she consecrated largely to religious use. When eight years of age she sang in the choir in the town of Harvard. When only ten years old, and so small that she stood upon a stool in order to reach the desired height, she was soprano singer in the choir of the Unitarian church in Leominster, and was organist at the time she removed to the West. Converted in a prayer-meeting held in a log school-house in a Western State, she consecrated her talents in a special sense to Christian service, engaging heartily in prayer-meeting and Sunday-school work, and using effectively her musical talents.

On returning to Leominster she identified herself with the Methodist Episcopal Church. For nearly (and perhaps quite) a quarter of a century she served as organist and chorister, without financial remuneration save for a single year. At one time she took a course of training in the Conservatory of Music in Boston, in order that she might be better fitted for service as organist in the home church. She has been prominently identified with nearly every department of church work. In the Sunday-school, Ladies' Aid Society, and Woman's Missionary Society she held for many years in succession important official relations and gave to them all large and efficient service. She was a faithful attendant upon the means of grace, where she was not an idle spectator, but an interested and interesting participant. Her beautiful prayers, full of faith, her original and striking testimonies, her services in song and at the musical instrument, have added much to the interest and profit of our meetings. So recently as the Thursday night before her death, which occurred on Monday morning, she was present at the prayer service, presided at the piano, and gave impressive testimony, which, in the light of her sudden death, seems to have been prophetic indeed. She loved the church, and gave to it unsparingly of her strength and service.

Mrs. Swett has left large impress upon the community at large. She was much interested in works of philanthropy, devoting to them much time and energy. She was one of the managers of the Old Ladies' Home, and at her death was president of the board. Of a sunny, cheery temperament, she drew to herself a host of friends, and held them as with "hooks of steel." Few could be so widely missed.

Her home life was beautiful. Loving and loved, home was her paradise. For fifty years and a little more she dwelt with the husband of her youth. The sympathy of a multitude of friends goes out to Mr. Swett in his great bereavement, as also to all the afflicted circle. Besides her husband, Mrs. Swett leaves two daughters—Mrs. E. T. Snow, of East Douglass, and Mrs. W. K. Richardson, of Leominster—and a number of grandchildren.

Death came very suddenly, but it could not come so suddenly as to find her unprepared. She was ready to go. The sudden stroke which made such desolation here, brought to our sister

the joys inconceivable which await the children of God. The Christian may confidently say to his loved one who has fallen asleep in Jesus, "Good-night; we shall meet in the morning."

E. P. HERRICK.

Beach.—Lurandus Beach, of Lawrence, Mass., died at his summer home, Hampton Beach, N. H., Aug. 2, 1900.

Born in Dover, N. H., in 1832, Mr. Beach spent his earliest years in his native town, removing to Lawrence in 1848, entering that year into business with his father, L. Beach, Sr. He was married in 1855 to Miss Persis A. Miller, of Middletown, Conn. For more than forty years he was an active member of the First Methodist Church, Haverhill St., and with increasing means gave generously for the support of church work in Lawrence and elsewhere. Many needy churches of the New Hampshire Conference, and many deserving young men, received substantial aid from his hands.

He was elected a lay delegate to the General Conferences of 1880 and 1884. At the time of his decease he was a director of the Bay State National Bank, and a director of the Lawrence Y. M. C. A. He had served several years as a member of the city government, and the following excerpt from a local journal will indicate the esteem in which he was held by his townsmen: "No finer type of citizen ever honored any community than the late Lurandus Beach. His life in Lawrence, stretching as it did over more than half a century, was one marked at every turn with some good deed, some kindly help extended to the less fortunate, and all done, whenever possible, in such a way as rarely to come to public notice. Quietly, unostentatiously, he labored through his long life to make better and brighter the life of every one with whom he came in contact. In business he was the same courteous, considerate gentleman as in private life. He conducted it along sound, conservative lines and was more than ordinarily successful. He did much to add to the reputation of Lawrence as the home of the best class of business men. His example in all the relations of life was a model upon which the

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best class of Americans have always been molded. In losing him the city loses one of its honored personalities, but it will never lose the great influence for the public good such a man has been."

Mr. Beach had been in failing health for about four years, and at times suffered keenly. Cerebro-spinal meningitis, with all the accompanying nervous exhaustion, weakness, and depression of spirits, at length wore him out. Going to his pleasant summer home by the sea for the help he might receive from change of air and scene, he suffered an unusually severe attack of the disease, and after a week or more of suffering, passed to the perfect rest above. As a Christian he commanded the esteem and confidence of all. He was always the same sincere and faithful man, courteous and kind everywhere, but most genial and hospitable in his own home. Since his decease many letters breathing appreciation and love for one who had helped and befriended the writers have been received by Mrs. Beach. They pay eloquent tribute to his good heart and ready hand.

Mr. Beach is survived by his wife and one son, Irving Everett Beach, who was connected with him in business, and one brother, James Beach, of Dubuque, Ia.

The funeral occurred at his home in Lawrence, Aug. 6. The writer, assisted by two former pastors, Dr. D. C. Knowles and Rev. W. H. Hutchins, and by Dr. J. E. Robins, conducted services at the home and at the grave.

F. C. ROGERS.

Marsh.—Fanny McCollom Marsh, widow of Joel Marsh, was born in Rochester, Vt., June 21, 1824, and died near the place of her birth, May 11, 1900.

On March 24, 1876, she united her fortunes with Joel Marsh, of Rochester, Vt., surviving him by three years and nine months. In her home she was the faithful counselor and guide, and with sweet forgetfulness of self she lived to make others happy. She was everybody's friend and everybody was her friend and loved her. With a tender and loving heart she ministered to the needs of her beloved parents during their last illness.

At the age of nineteen she was converted to God and joined the Congregational Church. Ten years later she united with the Methodist Episcopal Church, of which she remained a faithful and active member until she was translated to the church above. Her zeal for missions surpassed that of many in the church. At an early date she became a member of the Vermont Conference Missionary Society, which is auxiliary to the Missionary Society of the Methodist Episcopal Church. She was an active member of the Rochester auxiliary of the Woman's Foreign Missionary Society, and was its honored president at the time of her decease. All the interests of the church had a place in her thought and affection; all want and sorrow appealed to her, and she was ever ready with kindly words and helpful deeds to succor those in need. She lived in the clear light of faith; no doubts ever clouded her sky; life always seemed peaceful and serene. In her humility she had a deep sense of unworthiness, but her friends saw that she lived with God. Worship was the natural expression of her inner life, and in her last hours, under the distressed surface of her face caused by intense suffering, there was a sweetness of expression which only a large soul back of it could reveal.

For the last few years of her life Mrs. Marsh was confined to her home on account of bronchial and other troubles, but it was always an inspiration for her friends to converse with her because she kept posted in all the leading movements of the church, and was interested in the work of each department. The Bible and ZION'S HERALD were her constant companions, and on both she could converse intelligently. Especially marked were the patience and fortitude with which she bore the gradual wasting away of her strength during the closing years of her life, and the triumphant confidence with which she looked forward to the end. Death, to her, was only the opening of a door into the larger life, in which she rejoiced as she entered.

E. W. SHARP.

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National City Evangelization Union

Much interest is evinced in the plans for the approaching convention of the National City Evangelization Union, which will be held in Allegheny, Pa., Nov. 21-23. It will be the tenth convention of that society, which was organized in Pittsburgh, March 15, 1891. The program is in process of preparation, and promises to bring together most important topics and speakers who are experts in the work of evangelization in our cities. The advance position taken by the General Conference in regard to the work of the cities, the growing influence of the foreigners who so largely settle in these great centres, and the indications from the census reports that there has been a very slight, if any, diminution in the percentage of growth of our cities, give to the convention and its discussions special importance.

The local societies in Allegheny and Pittsburgh plan for the entertainment of the delegates, and are most cordial in their welcome to the convention. Most earnestly do the officers of the National Union urge the workers in the various cities to give this meeting a place in their thought and in their plan for November.

Publisher's Special Announcement

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The Conferences

[Continued from Page 1341.]

conference recently held showed a successful administration by the pastor, Rev. Walter A. Gardner; but removals from town and other causes not within a pastor's control render the financial question a serious one.

Providence, Mathewson St. — The pastor, Rev. S. M. Dick, Ph. D., has returned from a visit to Northern Ohio.

Providence, Chestnut St. — Sunday evening, Oct. 7, this historic edifice passed into the hands of a new colored congregation. A sensational report says there were 700 present.

Providence, Hope St. — Allison Irving Miller, son of Rev. and Mrs. Rennett C. Miller, was born Sept. 16 and died Oct. 7. Mr. Miller was at the evening service when the sad and unexpected event happened. It is a great sorrow to these parents, and has aroused sympathy on every side. At the Ministers' Meeting on Monday, when Dr. Bass, the presiding elder, made the announcement, Rev. A. J. Coulter led in a most touching and beautiful prayer for the bereaved parents. In the church, Oct. 7 was a marked day — 10 being received into full membership and 6 baptized. An effort is being made to raise the church debt of \$7,500. Nearly \$1,500 in good subscriptions have been secured.

Centerville. — On Sunday, Oct. 7, 6 young persons were baptized, 5 were received on probation, and 2 into full membership. This makes 10 who have been received since Conference. The Sunday-school room has recently been renovated. Rev. Joseph Cooper, the pastor, appreciates this generous people. KARL.

Brockton and Vicinity

East Bridgewater. — On Saturday, Sept. 29, the parsonage was gladdened by the advent of a little girl. Rev. John Pearce and wife are happy over the coming of another daughter.

Cochesett. — Rev. O. A. Farley, who is living within the bounds of this charge, was a welcome visitor at the last session of the Brockton and Vicinity Ministers' Meeting. His general health is good. Mr. Farley reports the work on this station, under the pastoral care of Rev. W. B. Heath, as in fine condition.

Bridgewater. — Since Conference Rev. N. C. Alger has received from probation, by certificate and restoration, 22 persons. An unusually large number of normal students are attending the services this year.

Campello. — At the South Street Church Rally Day was a success in spite of the storm. The church was handsomely decorated by Mr. George R. Pierce, and the order of exercises, prepared by Mr. and Mrs. George R. Pierce, Mrs. H. B. Cady, George Ryder, Clinton Atwood, Edna Hayden, Mrs. Charles Peterson and Mrs. E. Anderson, was full of interest. The repairs and additions to the parsonage will soon be completed.

Campello, Swedish Emanuel. — Rev. Charles Samuelson, pastor, is preaching a series of sermons on "New Testament Types of Conversion." Fred. Floven has just been elected president of the Epworth League.

Brockton, Franklin Church. — On Monday evening, Oct. 1, a rally of the members of the church was held. Reynolds Chapter, Epworth League, was the host. The *Brockton Times* says: "Such a pleasant and thoroughly successful and largely attended social event has not been held at the church for a long time." Rev. J. M. Patterson, pastor, made an address. The luncheon, which was a dainty one, was prepared by a committee of young people. On Sept. 30, the Sun-

day-school had a Rally Day. Dr. E. W. Clarke, Mr. E. T. Sampson and Mr. W. E. Beals made instructive and inspiring addresses.

Rally Day. — In addition to the schools named, the following observed the day: East Bridgewater, Holbrook, Stoughton, Brockton Central, and others which have not reported. It was a stormy day, but in some cases a large attendance and much enthusiasm characterized the celebration.

East Bridgewater. — Sunday, Oct. 7, Rev. John Pearce received 8 on probation. Mr. Pearce has just organized a Junior League.

Personal. — At the Norfolk Conference of Congregational Churches, held at the First Congregational Church, Abington, Tuesday, Sept. 25, Prof. H. G. Mitchell of Boston read a masterly paper on "The Minister and the New Bible."

Rev. E. G. Copeland, pastor of our church in Hanover, is the newly-elected president of the Old Colony Circuit League. G. E. B.

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